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# ISRAELI HIGH COURT RULING IN MONK'S CASE POINTS UP NEED FOR BINDING, LEGAL DEFINITION OF SECULAR LAW OF RETURN; ANSWER TO "WHO IS A JEW?"

With one dissent, religious groups in the United States representing the three branches of Judaism approved of the Israeli High Court of Justice's decision on Brother Daniel. The court rejected in a four-to-one ruling the claim of the Jewish-born Roman Catholic monk to Jewish nationality, says the New York Times reporter, Irving Spiegel. The claim had been based on the Law of Return, which recognizes the right of every Jew to settle in Israel. The court said the law did not apply to converts.

Rabbi Julius Mark, president of the Synagogue Council of America, asserted that Jewish identity "implies a profession in our millenia-old faith." He added, "it means involvement in the historic part of the community of those who are committed to Judaism."

Rabbi Mark said that Brother Daniel, "by voluntarily disowning the Jewish faith," had severed his bond with the historic community throughout the world. "He therefore no longer shares a common destiny with it and has forfeited the prerogative of being considered a Jew," the rabbi said.

The Council is the national coordinating agency for the rabbinical and congregational bodies of Orthodox, Conservative, and Reform Judaism.

The New York Board of Rabbis noted that the Israel Supreme Court had granted Brother Daniel the right of citizenship "on the same democratic basis as that available to persons of any race, color, or creed," but denied him the right of citizenship "on the basis of the Law of Return."

The board emphasized that the prerogative of the Law of Return should be reversed for Jews.

Similarly, Rabbi Balfour Brickner, director of the Commission on Interfaith Activities of the Union of American Hebrew Congregations, a Reform group, said that the decision in no way precluded the possibility of Brother Daniel becoming an Israeli citizen, says the New York Times. "It only says," Rabbi Brickner noted, "that his application for citizenship cannot be based on the fact that he once was or may still consider himself to be Jewish."

Rabbi Brickner asserted that the decision should make it "abundantly clear that just as all Israelis are not Jews, so all Jews are not Israelis." He said it moved Israel further toward the necessary goal of complete separation of church and state in that it was based on Israeli civil law rather than religious law.

Dr. Max Arzt, vice chancellor of the Jewish Theological Seminary of America, emphasized that Jewish law "provides that the constituency of Judaism must be made up of those people on whom the religion has a claim — those born of a Jewish mother who have never willingly adopted another faith."

He asserted that the voluntary adoption of another religion has always been regarded "as tantamount to a severing of the individual's tie with Judaism." Dr. Arzt said that the Israeli court had acted in accordance "with the tradition and practice of Judaism."

Dr. Samson R. Weiss, executive vice-president of the Union of Orthodox Jewish Congregations, said the decision was "sound — legally and historically." He said that the Jewish people have "always accorded full Jewish religious and civic rites to gentiles who became proselytes."

Disagreeing sharply, Rabbi Elmer Berger, executive vice president of the American Council for Judaism, an anti-Zionist group, said that "the built-in problem on which the case now focuses is the ambiguous — and ambivalent — concept of Jews which the Israeli-Zionist sovereignty has deliberately spread about the world", reports the New York Times. Rabbi Berger said that Israel "and Zionism before it — made political claim to territory in Palestine on the ground that the 'Jewish people,' meaning all Jews, constitutes a 'legally recognized political, and ethnical entity.'"

The decision of the High Court of Justice denying Jewish nationality under the Law of Return to a Roman Catholic monk of Jewish birth was received with general approval in Israel, says W. Granger Blair, in the New York Times. Israel's major newspapers, most of them reflecting party attitudes, agreed with the non-party newspaper, Haaretz, that "the great majority" of Israelis considered the judgment a "just one."

The Supreme Court, presided over by Judge Moshe Silberg, ruled by a majority of four to one that Brother Daniel, a Carmelite, was not entitled as an apostate to benefit from the Law of Return, which recognizes the right of every Jew to settle in Israel.

It is possible, as a result of the judgment, that new moves will be made in the Knesset (Parliament) to amend and define the Law of Return. When the law was enacted in 1950, the legislators avoided defining the meaning of "Jew," a complex and sensitive question about which there is considerable disagreement from one end of Israel's political and religious spectrum to the other.

The court's decision did not seek to answer this question in its broadest sense. What it did do was to provide a secular definition of who is not a Jew in a specific instance and within the framework of the Law of Return.

The Jerusalem Post, supporter of the dominant Mapai, or Labor, party, asserted in an editorial that the judgment was "only one step in the definition of who is a Jew for the purpose of Israel law."

The paper recognized the importance of the decision in observing that it was the "first attempt that has been made by our courts to recognize that such a question of status can be decided" outside Talmudic laws, reports the New York Times. "In the long run," the paper said, "there is scarcely an issue of greater importance to this country than 'Who is a Jew?' and what his image is to be."

The Chief Rabbi of Israel, Itzhak Nissim, took issue with the court's view that in terms of most rabbinical laws Brother Daniel would have to be considered a Jew.

The attitude of the religious groups, which were in complete agreement with the high court judgment if not entirely in agreement with its reasoning, was reflected in Hatzofeh, which speaks for the National Religious party.

The paper said it was "impossible to ignore the extreme opinion of Justice [Haim] Cohn, which is supported in influential circles in Israel." Judge Cohn was the dissenter in the judgment. The religious paper also took exception to the "wavering arguments" of Judge Zvi Berenson, who had expressed regret that he could not follow his heart and support the monk's request; and to Judge Silberg's view that Brother Daniel was a Jew under religious law.

The judgment of the court was set forth in the opinion of Judge Moshe Silberg, president of the court, on December 6. Concurring opinions were delivered by Judges Moshe Landau and Zvi Berenson. Judge Eliahu Manx limited himself to a declaration of agreement with the majority view. Judge Haim Cohn entered the dissenting opinion.

All of the judges expressed warm sympathy for Brother Daniel as a person and lauded his record as a man who had voluntarily suffered as a Jew for Jews, says the New York Times. Brother Daniel, as Oswald Rufeisen in Poland, obtained forged papers and served as an interpreter for the Nazis in World War II. He secretly helped Jews and worked against the Nazis until he was betrayed by a Jewish informer.

It had been expected that the court would, for the first time, provide a binding legal definition of a Jew. The court did not, and this complex and highly sensitive question continues to agitate the nation.

Curiously, the court found that Brother Daniel, a member of the Order of Our Lady of Mount Carmel in Haifa, was entitled to be considered a Jew under most rabbinical laws, but not under the Law of Return. The law, a civil one, was enacted by the Knesset (Parliament) in 1950, but its terms have never been defined.

This apparent paradox in the court's thinking was later challenged by the Chief Rabbi of Israel, Itzhak Niasim. He said that "a Jew who converts to another religion is no longer a Jew" under rabbinical laws "except in certain instances where it is felt that a Jew might ostensibly have converted for reasons of expediency."

Brother Daniel, Judge Silberg said, is asking "us to strike out the historical and sanctified significance that belongs to the name Jew and to deny all the spiritual values for which we have repeatedly been killed in the various periods of our long exile."

The court said there were wide differences of opinion on religious

*(Continued on Page Six)*

# U.S. JEWISH LEADERS HEAR U. J. A. MUST RAISE $96 MILLION NEXT YEAR FOR ENLARGED NEEDS

American Jewish leaders were told that the United Jewish Appeal must raise $96,000,000 next year to cope with the acute needs of immigrants to Israel and for enlarged needs throughout the world.

Joseph Meyerhoff, of Baltimore, Maryland, the Appeal's general chairman, told the twenty-fifth annual national conference at the Americana Hotel, in New York, that the success of the drive was "an absolute necessity."

The sum includes a $36,000,000 special fund, says the New York Times, to help cope with the needs of "multiplied tens of thousands of immigrants" expected above the normal immigration of 30,000 into Israel next year. Mr. Meyerhoff said that contributors would be asked to make large "extra gifts" in addition to their regular contributions.

Pleas for the adoption of the goal also came from Aryeh L. Pincus, treasurer of the Jewish Agency for Israel; and Charles Jordan, overseas director-general of the Joint Distribution Committee.

Mr. Pincus told the opening session that the heavy influx of immigrants to Israel in the last two years has "already imposed an almost impossible burden on Israel's people, particularly with the need to complete their absorption."

Outlining difficulties, Mr. Pincus reported that 30,000 families of seven members or more were living in apartments of one room or one and a half rooms. These families are mostly new immigrants.

Mr. Pincus said that Israel's people were bearing two-thirds of the cost of immigrant transfer and absorption, "doing so out of taxes, compulsory loans and even voluntary fund drives."

The United Israel Appeal-Jewish Agency for Israel, Inc., principal beneficiary of the Appeal's campaign, presented a program to the delegates calling for transportation, housing, retraining, employment, child care, youth, and education aid to 226,000 recent and expected immigrants, says the New York Times. The Joint Distribution Committee, an American agency that provides relief for needy Jews over the world, and adopted a 1963 budget of $30,769,000, is a beneficiary of the United Jewish Appeal. Edward M. M. Warburg was re-elected chairman of the Joint Distribution Committee for the eighteenth consecutive year.

In presenting the budget to delegates at the agency's forty-eighth annual meeting at the Americana Hotel, Moses A. Leavitt, executive vice-chairman, said the budget funds would be used to help 340,000 men, women, and children, many of them refugees, in twenty-seven countries.

Mr. Leavitt said that the number of refugees was "larger than in any year since 1949, the year of the great migration of displaced persons and other refugees to Israel and other lands."

Charles H. Jordan, the agency's director-general for overseas operations, noted that the Jewish population in France had grown from 300,000 in 1956 to 500,000 in 1962 "and is still increasing."

He said that about 160,000 North African refugees were admitted to France in the last eighteen months but "many arrived penniless, bearing the scars of privation and repression." He estimated that the agency must provide in 1963 more than $4,000,000 to help meet the needs of these refugees — an increase of more than $1,366,000 over this year.

*(Continued on Page Nine)*


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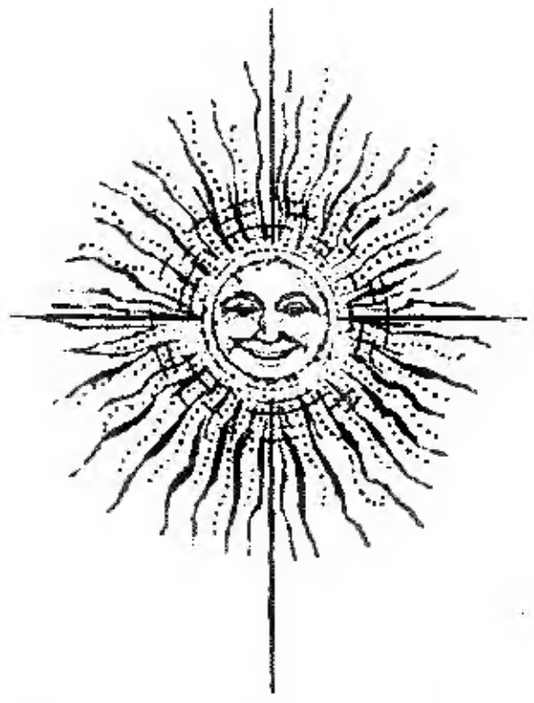

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# Social Notes—Montreal

Cantor and Mrs. Eugene Goldberger, 886 Dollard Avenue, spent Chanukah with their sons and daughters-in-law: Mr. and Mrs. Milan Goldberger, Dr. and Mrs. Leo Goldberger, of New York; Cantor and Mrs. Gustave Goldberger, of Akron, Ohio; and Cantor and Mrs. Eric Goldberger, of Linden, N. J.

Mrs. Benjamin Robinson, 36 Forden Crescent, president of the International Council of Jewish Women, was in New York for a meeting in connection with the triennial International convention in Cleveland, Ohio, in June, 1963.

Mrs. Eliot Fineberg, of Halifax, N.S., visited her brother-in-law and sister, Mr. and Mrs. J. Friedman, 250 Kensington Avenue.

Mr. and Mrs. J. Moscovitch, formerly of 4970 Maplewood Avenue, have moved to 185 Netherwood Crescent.

Mr. and Mrs. J. A. Besner, 250 Kensington Avenue, are at the Sterling Hotel, in Miami Beach, Florida.

Mr. and Mrs. Manuel Litwin, and Zvi, 574 One Hundred and Second Avenue, Chomedey, and his sister, Mrs. Issie Farber (nee Sandra Litwin), 300 St. Aubin Street, visited their parents, Mr. and Mrs. Julius Litwin, of Campbellton, N.B.

Mr. and Mrs. Maurice Behmoras, of Paris, France, are visiting their son-in-law and daughter, Mr. and Mrs. Robert Litvack, 3454 Stanley Street.

Mr. and Mrs. Arthur Moses spent their wedding trip in Europe. Mrs. Moses is the former Miss Franceen Doreen Tucker, daughter of Mr. and Mrs. Saul Tucker, 7458 Birnam Avenue. Mr. Moses is the son of Mr. and Mrs. Louis Moses, 5060 Grand Boulevard.

Mr. and Mrs. Simon Miller, 4780 Vezina Avenue, spent their wedding trip at the Concord Hotel, in Kiamesha Lake, N. Y. Mrs. Miller is the former Miss Myra Berlin, daughter of Mr. and Mrs. Samuel Berlin, 4900 Plamondon Avenue. Mr. Miller is the son of Mr. and Mrs. Raymond Miller, 5005 Jean Brillant Avenue.

Ernest H. Samuels, of Winnipeg, Man., is spending a week with his mother, Mrs. Rose Samuels, 4640 Plamondon Avenue.

Mr. and Mrs. S. Forster, formerly of 1450 Louis Crescent, have moved to 1119 Ridgewood Drive, Chomedey.

Mrs. George W. Cohen and daughter, Miss Susann F. Cohen, formerly of 38 Courcelette Avenue, have moved to 3555 Atwater Avenue.

Mr. and Mrs. A. Gurvitch, 4747 Carlton Avenue, were in Toronto, Ont.

Leonard Rosmarin, a student at Yale University, in Hartford, Conn., majoring in French Literature, is spending two weeks with his parents, Mr. and Mrs. Morris Rosmarin, 5500 Snowdon Avenue.

Mrs. Samuel Kravitz (Dora), of New York, was here for the funeral of her mother, Mrs. Brindel Reim Kaufman, 7022 Chester Avenue.

In Toronto, Ont., for the bar-mitzvah of Irwin, son of Mr. and Mrs. David Archinoff, 37 Northgate Drive, who was called to the Reading of the Law, at Adath Israel Synagogue, were: Mrs. Sarah Mandelzys, grandmother; and Mr. and Mrs. Issie Mandelzys, uncle and aunt, and Nathan, all of 4722 Maplewood Avenue; and Mr. and Mrs. Moe Weisberg, 377 One Hundred and First Avenue, Chomedey, cousins.

Mr. and Mrs. Abram Butkowsky, 2120 Vincent Street, and Mrs. Aaron Stawicki, 4107 Mackenzie Street, were in Toronto, Ont., for the bar-mitzvah of Michael, son of Mr. and Mrs. Abel Sternberg, 187 Searle Avenue, who was called to the Reading of the Law, at Beth Emeth Synagogue.

Moishe Stern, son of Mr. and Mrs. Samuel Stern, 5217 Mariette Avenue, is spending Chanukah with Rabbi and Mrs. Irving Greenberg, of New Brunswick, N. J., whose daughter, Miss Helen Leah Greenberg, is his fiancee.

Mrs. Harry Feldman, 735 Bertrand Street, visited her son-in-law and daughter, Mr. and Mrs. Hersh Gordon, 4 Mascot Place, Toronto, Ont.

Mr. and Mrs. Alex Finestone, and Norman, formerly of 2865 Darlington Place, have moved to 2835 Kent Avenue.

Mr. and Mrs. Harry R. Fox, of Toronto, Ont., are visiting their son-in-law and daughter, Mr. and Mrs. Barney Laine, and Jo-Anne, and Barbara, 8285 Atherton Road.

Mr. and Mrs. S. Shimelman, and son, Myer Shimelman, of Sherbrooke, Quebec, will be here for the marriage of their daughter, Miss Myrna Faith Shimelman, to Hyman Adessky, son of Mr. and Mrs. D. Adessky, 6003 Coolbrook Avenue, on Saturday, January 19, at Beth El Synagogue.

Mr. and Mrs. Frank Schapira, 4610 Plamondon Avenue, spent their wedding trip in Jamaica. Mrs. Schapira is the former Miss Sandra Muzin, daughter of Mr. and Mrs. Louis Muzin, 403 St. Joseph Boulevard West. Mr. Schapira is the son of Mr. and Mrs. Adolf Schapira, 1120 Lajoie Avenue.

Mr. and Mrs. Morton J. Glickman, 675 Roselawn Avenue, Toronto, Ont., are spending several days with his parents, Mr. and Mrs. L. Glickman, 821 Pratt Avenue.

Mr. and Mrs. Harry Gould, 1560 Norway Road; and Mrs. Mariette Hazzan, 4545 Walkley Avenue, visited their children, Mr. and Mrs. Raymond Hazzan (nee Dorothy Gould), and David, Arlene, and new-born daughter, Karen Ruth, of Toronto, Ont.

Miss Marcia Zimmer, of Baldwin, Long Island, N.Y., is the guest of Miss Donna Stern, 6379 DeVimy Avenue, for the holidays.

Mrs. Sipa Wexler, of Winnipeg, Man., is visiting her son-in-law and daughter, Mr. and Mrs. David Bercovitz (nee Norma Wexler), and new-born son, Ian Jason, 6370 Macdonald Avenue.

Mr. and Mrs. William Bernstein, and Howard, and Elaine, 6687 Wilderton Avenue, returned via Trans-Canada Air Lines from New York, where they were present at the marriage of their cousin, Miss Esther Kastenbaum, daughter of Mr. and Mrs. Adolphe Kastenbaum, to Jesse Kisiloff, son of L. Kisiloff, and the late Mrs. L. Kisiloff; all of New York.

Morris Cohen, of Detroit, Mich., and his brother, Harry Cohen, of Toronto, Ont., were here for the funeral of their mother, Mrs. Eva Sherman Cohen, 4495 Esplanade Avenue.

Mr. and Mrs. Robert Bhereur, 4755 St. Kevin Avenue, gave a dinner party with forty guests at their home to honour the engagement of their daughter, Miss Suzanne Marcia Bhereur, to David Lee Sennabaum, son of Mr. and Mrs. S. M. Sennabaum, of Claymont, Delaware. Mrs. Bhereur wore a black silk dress; made with three-quarter-length sleeves, and an A-line skirt. Mrs. Sennabaum wore a green and black printed silk sheath; having short sleeves. Miss Suzanne Marcia Bhereur wore a black crepe blouson dress. The table was decorated with a white and red inscribed cake; and arrangements of red and white carnations. Here for the occasion were his parents; and Misses Joyce and Barbara Sennabaum, sisters of the groom-to-be.

Mr. and Mrs. Issie Fine, 5240 Van Horne Avenue, gave a luncheon with fifty guests at the Stage Coach Inn, to celebrate the sixteenth birthday of their daughter, Jody; sister of Mrs. Sydney Scholl (Rosalie), 368 One Hundredth Avenue, Chomedey; and of Mrs. Jack Weiser (Golda), 4711 Plamondon Avenue. Mrs. Fine wore a black wool sheath, having a V-neckline, and three-quarter-length sleeves. Mrs. Scholl was in a blue and white wool sheath dress, with a round neckline; and short sleeves. Mrs. Weiser wore a red wool dress, having a round neckline; three-quarter-length sleeves; and pleated skirt. Each had a corsage of red and white carnations. Jody was in a red wool dress, having a round neckline, and short sleeves; and flared skirt; with white and red carnations. A pink and white birthday cake, and white and red carnations, were used to decorate.

Mr. and Mrs. Samuel Budman, 4987 Mackenzie Street, entertained sixty-five guests at a luncheon to celebrate the sixteenth birthday of their daughter, Phyllis. She is the sister of Reuben and Abie Budman; and of Miss Shirley Budman. Mrs. Budman wore a beige silk sheath, having a round neckline and short sleeves. Her corsage was of white and red carnations. Miss Shirley Budman was in a white and gold-coloured silk dress; having a jewelled neckline, and an A-line skirt. Mrs. Reuben Budman wore a two-piece charcoal grey wool dress, having a Peter Pan collar and short sleeves. Mrs. Abie Budman wore a black wool sheath, with a V-neckline and long sleeves. Phyllis was in a rose-pink peau de soie dress, with a full bouffant skirt; and she had white and red carnations. The white and pink birthday cake was arranged with red and white roses.

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## BAR-MITZVAHS

Daniel Gordon, son of Mr. and Mrs. Robert Ernest, 5742 Blossom Avenue, will be called to the Reading of the Law, on December 29, at Shaare Zion Synagogue. He is the brother of Michael Ernest; and Gary, aged eight years; grandson of David Venetsky, of Montreal; and the late Mrs. Lisa Venetsky; and of the late Mr. and Mrs. G. Ernest. Kiddush will be observed.

Irwin, son of Mr. and Mrs. David Archinoff, 27 Northgate Drive, Toronto, Ont., was called to the Reading of the Law, at Adath Israel Synagogue, in Toronto. He is the brother of Glenn Howard, aged eight years; grandson of Mrs. Bertha Goldman, of Oshawa, Ont., and the late Harry Goldman; and of Mrs. Sarah Mandelzys, 4722 Maplewood Avenue, and the late Issie Archinoff. Kiddush was observed.

## APPROACHING MARRIAGES

The marriage of Miss Susan Ronna Kirsch, daughter of Mr. and Mrs. Leonard Kirsch, 12 Windsor Avenue, to Leonard William Sanders, son of Mr. and Mrs. David Sanders, 5578 Randall Avenue, will take place on Saturday, January 5, at the Sheraton-Mount Royal Hotel, Rabbi Wilfred Shuchat officiating.

The marriage of Miss Phyllis Berbrier, daughter of Mr. and Mrs. Morris Berbrier, 5061 Mackenzie Street, to Mark Chawkin, son of Mrs. Ben. Mallin, 3320 St. Catherine Road, and the late Kopel Chawkin, will take place on Sunday, January 6, at Shomrim Labuker - Beth Yehudah - Shaare Tefrilah Synagogue, Dr. Chaim N. Denburg, Rabbi, officiating.

The marriage of Miss Myrna Faith Shimelman, daughter of Mr. and Mrs. S. Shimelman, 631 Boisjoli, Sherbrooke, Quebec, to Hyman Adessky, son of Mr. and Mrs. D. Adessky, 6003 Coolbrook Avenue, will take place on Saturday, January 19, at Beth El Synagogue, Rabbi Allan M. Langner officiating.

The marriage of Miss Sheila Steinberg, daughter of Mr. and Mrs. Harry Steinberg, 4962 Grosvenor Avenue, to Thomas Zemel, son of Mr. and Mrs. Isaac Zemel, 466 Outremont Avenue, will take place on January 27, at Shaare Zion Synagogue, Rabbi Maurice S. Cohen officiating.

## ENGAGEMENTS

Mr. and Mrs. Robert Bhereur, 4755 St. Kevin Avenue, announce the engagement of their daughter, Miss Suzanne Marcia Bhereur, to David Lee Sennabaum, son of Mr. and Mrs. S. M. Sennabaum, of Claymont, Delaware.

The engagement of Miss Freda Singer, daughter of Mr. and Mrs. Morris Singer, 600 Eighty-eighth Avenue, Chomedey, to Samuel Kolker, son of Mr. and Mrs. Hyman Kolker, 1042 Shorecrest Street, is announced. The marriage will take place on June 30, at Young Israel Synagogue.

Mr. and Mrs. Frank Harris, 2100 Filion Street, announce the engagement of their daughter, Miss Dorothy Harris, to Irving Feldman, son of Mr. and Mrs. Harry Feldman, 735 Bertrand Street. The marriage will take place on June 23, at Shaare Zedek Synagogue.

The engagement of Miss Anne Diskin, daughter of Mr. and Mrs. Louis Diskin, 4615 Clanranald Avenue, to Thomas Benjamin, son of Mr. and Mrs. Louis Benjamin, 4104 Mackenzie Street, Chomedey, formerly of Birmingham, England, is announced.

Mr. and Mrs. Nathan Zimelstern, 3995 Mackenzie Street, announce the engagement of their daughter, Miss Sonia Zimelstern, to Alan Kenley, son of Mr. and Mrs. Alfred Kenley, 2120 Van Horne Avenue.

Mr. and Mrs. William Katz, 1861 Surrey Crescent, announce the engagement of their daughter, Miss Isabelle Katz, to Sydney Spilberg, son of Mr. and Mrs. Maurice Spilberg, 5450 Prince of Wales Avenue. The marriage will take place on June 16, at the Queen Elizabeth Hotel.

The engagement of Miss Nina Barbara Raginsky, daughter of Dr. and Mrs. Bernard B. Raginsky, 220 Chester Avenue, to Stephen David Levy, son of Mr. and Mrs. Sidney H. Levy, 15 Aberdeen Avenue, is announced.

Mr. and Mrs. Samuel B. Stern, 4979 Fulton Street, announce the engagement of their daughter, Miss Janet Sharrone Stern, to Donald H. Sherman, son of Mrs. J. Sherman, 114 Dunblaine Avenue, Toronto, Ont., and the late Joseph Sherman.

The engagement of Miss Zeena Gartenberg, daughter of Mr. and Mrs. Saul S. Gartenberg, to Barry Kovshoff, son of Mr. and Mrs. Joseph Kovshoff, 2279 Noel Street, is announced. The marriage will take place on September 8, at Beth Ora Synagogue.

Mr. and Mrs. Morris Schwartz, 271 de l'Epee Avenue, announce the engagement of their daughter, Miss Marcia Schwartz, to Abraham Gurman, son of Mr. and Mrs. Ben. Gurman, 5240 Westbury Avenue. The marriage will take place on March 3, at Shaare Zion Synagogue.

The engagement of Miss Paula Frai, daughter of Mr. and Mrs. Philip Frai, 3280 Goyer Avenue, to Milton Joseph, son of Mr. and Mrs. William Joseph, 5472 Mountain Sights Avenue, is announced.

The engagement of Miss Monica Wolf, daughter of Mrs. Gertrude Wolf, 5055 Mariette Avenue, and the late Sumer Wolf, to Barry H. Shapiro, son of Joseph Shapiro, Q.C., and Mrs. Shapiro, 3733 Westmount Boulevard, is announced.

Mr. and Mrs. Alex Pinsky, 624 St. Germain Avenue, announce the engagement of their twin daughter, Miss Ethel Pinsky, to David Singer, son of Mr. and Mrs. Louis Singer, 5040 La Peltrie Street. Miss Pinsky is the twin sister of Mrs. Arthur Roth (Carol), 1700 St. Louis Street.

## BIRTHS

Born, to Mr. and Mrs. Victor Geller (nee Ruth Crackower), 680 Roselawn Avenue, Toronto, Ont., on December 12, at the Women's College Hospital, a daughter, Susan Marla; granddaughter of Mr. and Mrs. Samuel Crackower; and of Mr. and Mrs. Benjamin Geller, all of Toronto, Ont.; great-granddaughter of Mr. and Mrs. H. Colton, 5360 Macdonald Avenue.

Born, to Mr. and Mrs. William Star (nee Pearl Glassberg), 3090 Linton Avenue, on December 5, at the Jewish General Hospital, a daughter, Anne Esther; granddaughter of Harry Glassberg, of that address, and the late Mrs. Annie Glassberg; and of the late Mr. and Mrs. Isaac Star, of Montreal.

Born, to Mr. and Mrs. Max Friedman (nee Adele Burbella), 5857 Legare Avenue, on December 6, at the Royal Victoria Hospital, a son, Alex Jeffrey; brother of Perry, aged two years; grandson of Mrs. Sophie Burbella, 4857 Jeanne Mance Street, and the late Abraham Burbella; and of the late Mr. and Mrs. Pincus Friedman.

Born, to Mr. and Mrs. Theodore Salonin (nee Eleanor Sheinman), 6940 Maplewood Avenue, on December 4, at the Royal Victoria Hospital, a son, Michael Lawrence; grandson of Mr. and Mrs. Jack Sheinman, 5260 Grenier Avenue; and of Mr. and Mrs. William Salonin, 555 Laurentian Boulevard. Godparents are David Salonin, 555 Laurentian Boulevard, uncle; and Mrs. B. Rostoker, 5755 Eldridge Avenue, cousin. Irving Salonin, 6257 Westbury Avenue, great-uncle, held the baby during the ceremony.

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# Social Notes — Montreal

Mr. and Mrs. Abe Bulgutch, 5255 Randall Avenue, entertained eighteen guests at an evening party, to celebrate the sixteenth birthday of their daughter, Linda; sister of Miss Sharron Bulgutch; and Mark, aged ten years. Linda was in a black cotton skirt; and a white broadcloth frilled blouse. The following day, Mr. and Mrs. Bulgutch were hosts to thirty guests at a luncheon. Mrs. Bulgutch was in a brown printed silk sheath, with short sleeves. Miss Sharron Bulgutch wore a blue wool sheath. Linda was in pale blue wool, with three-quarter-length sleeves; and with white carnations. Yellow, red, and white pom-poms, carnations and gladioli, were used to decorate, with the birthday cake, trimmed with pink candy rosebuds.

Mr. and Mrs. I. Maron, 5687 Waverley Street, were dinner guests of their grandson, Larry Fefergrad, in celebration of their fifty-fourth wedding anniversary. Larry Fefergrad is the son of Mr. and Mrs. Nathan Fefergrad (nee Tillie Maron), 1072 Shorecrest Street, Chomedey, who were present, with Mr. and Mrs. Louis Posner (nee Ruth Fefergrad), and daughter, Beverley May, 1070 Shorecrest Street; and Edward Murray Fefergrad, 1072 Shorecrest Street.

Mr. and Mrs. Lionel Balinsky, 7482 Small Road, celebrated the bar-mitzvah of their son, Bernard, who was called to the Reading of the Law, at Beth Zion Synagogue. He is the brother of Ronald Alan, aged ten years; and Reesa, five; grandson of Mr. and Mrs. J. Fleischman, 5480 Walkley Avenue; and of the late Mr. and Mrs. B. Balinsky. Kiddush was observed. Afterwards, Mr. and Mrs. Balinsky were hosts to one hundred and sixty-two guests at a luncheon in the Synagogue hall. Mrs. Balinsky wore a yellow, knitted suit; and a black fur felt hat. Mrs. Fleischman was in a beige, peau de soie suit; with matching hat. Reesa wore a red velvet suit. Seated at the head table with the family were: Rabbi Sidney Shoham; and Mr. and Mrs. David Simcoe, Mr. and Mrs. M. Lieberman, Mr. and Mrs. M. Balinsky, and Mr. and Mrs. B. Selwin, uncles and aunts; and Mrs. D. Miller, Bernard's godmother. The bar-mitzvah boy spoke. Rabbi Sidney Shoham asked a blessing over the challah. The table was centered with a white and blue cake, and bouquets of yellow and gold-coloured carnations, chrysanthemums, and gladioli. Here for the celebration were: Mr. and Mrs. I. Denburg, great-uncle and great-aunt; and Dr. and Mrs. Robert Colby, cousins; all of New York; and Mr. and Mrs. R. Appotive, of Ottawa, Ont.

Mrs. Paul Berger, 86 Theoret Street, gave a luncheon with sixty-five guests, in honour of her daughter Miss Beverley Brenda Berger, the fiancee of Sheldon Cantor, son of Mr. and Mrs. Richard Cantor, 2475 Maplewood Avenue. Mrs. Berger was in a two-piece gold-coloured and black velvet suit; and her corsage was of white carnations. Mrs. Cantor was in a turquoise-blue printed silk sheath; with a matching hat; and had a corsage of pink carnations. Miss Beverley Brenda Berger was in a two-piece black velvet suit, having white trimming around the cuffs; and her corsage was of yellow carnations. Yellow carnations and marigolds adorned the table. The marriage will take place on June 30, at Young Israel Synagogue of St. Laurent.

## MARRIAGES

### SCHAPIRA-MUZIN

The marriage of Miss Sandra Muzin, daughter of Mr. and Mrs. Louis Muzin, 403 St. Joseph Boulevard West, to Frank Schapira, son of Mr. and Mrs. Adolf Schapira, 1120 Lajoie Avenue, was solemnized at Shaare Zedek Synagogue, on Saturday, December 1, at half-past six o'clock, by Rabbi A. Bernard Leffell. The bride was given in marriage by her father. She was attired in a gown of white peau de soie, embroidered with lace and seed-pearl-beads, and fashioned with a fitted bodice; scalloped neckline; long sleeves; and skirt with bustle effect. Her shoulder-length veil of tulle illusion was placed by a headdress of seed-pearl-beads and crystals; and she carried a prayer book with a single orchid. Miss Marlene Muzin, as maid of honour for her sister; and Miss Lois Schapira, sister of the groom, as a bridesmaid, were dressed alike in powder-blue peau de soie, embroidered with seed-pearl-beads; with matching pill-box hats; and carried cascade bouquets of pink and white carnations. Terry Richard, aged twelve years, was junior bridesmaid for her cousin, wearing a powder-blue silk dress; also a matching headdress of petals; and carried a nosegay of pink and white carnations. Arthur Hock was best man for his cousin. The ushers were: Paul Krychman, Steven Stein, Lawrence Bergman, Norman Bogo, Howard Cohen, Clifford Leznoff, David Stromberg, and David Galet. Fred Muzin, brother of the bride, was junior usher; and Randi Hock, cousin of the groom, was page boy. Standards of white and pink chrysanthemums decorated the Synagogue. The wedding music was played by an orchestra. A reception for three hundred and fifty guests was held in the Synagogue hall. Mrs. Muzin, the bride's mother, was in a gown of ice-blue peau de soie embroidered with lace and seed-pearl-beads. It had a fitted bodice; round neckline; and cap sleeves. Her matching headdress was of lace and seed-pearl-beads; and she carried a white orchid with her purse. Mrs. Schapira, mother of the groom, was in a gown of sky-blue peau de soie which had a lace bodice embroidered with beads. Her pill-box hat was blue; and she carried a beaded handbag with a white orchid. Mrs. R. Lubish, grandmother of the groom, wore a blue lace gown; made with an A-line skirt. Mrs. S. Bodnoff, grandmother of the bride, was in a powder-blue peau de soie gown, trimmed with lace; and her pill-box hat matched it. Each had a corsage of white orchids. Mr. and Mrs. Frank Schapira spent their wedding trip in Jamaica, the bride travelling in a three-piece, powder-blue wool suit, and a black wool coat trimmed with a mink collar; and had a corsage bouquet of white orchids. They have taken up residence at 4610 Plamondon Avenue. Here for the marriage were: Mrs. Esther Ages, Mrs. Frances Bodnoff, Mr. and Mrs. M. Ginsberg, and Mr. and Mrs. B. Bodnoff, great-uncles and great-aunts of the bride; Mrs. B. Feller, Mr. and Mrs. J. Ages, Mr. and Mrs. M. Mintz, Mr. and Mrs. H. Mayberger, Mr. and Mrs. S. Shapero, Mr. and Mrs. Joseph Bodnoff, Mr. and Mrs. V. Gould, Mrs. J. Zbar, Mrs. H. Wiener, and Miss Mary Ginsberg, cousins of the bride; and Mr. and Mrs. S. Rothman; all of Ottawa, Ont.; Mr. and Mrs. S. Swerdlin, and Mr. and Mrs. J. C. Martin, uncles and aunts of the bride; and Mr. and Mrs. D. Berger, and Robin, and Randy, cousins of the bride; all of New York; Philip Bodnoff, of Regina, Sask, uncle of the bride; Mr. and Mrs. M. Hock, of North Battleford, Sask., uncle and aunt of the groom; Dr. Lorne Hock, of Vancouver, B.C., cousin of the groom; Mr. and Mrs. F. Sapiro, and daughter, Miss Bonnie Sapiro, of Edmonton, Alberta, uncle and aunt of the groom; Mrs. L. Feldman, of Timmins, Ont.; Dr. and Mrs. J. Goodman, of Toronto, Ont.; and Mr. and Mrs. D. Galet, of Queens, Long Island, N. Y.

### MILLER-BERLIN

The marriage of Miss Myra Berlin, daughter of Mr. and Mrs. Samuel Berlin, 4900 Plamondon Avenue, to Simon Miller, son of Mr. and Mrs. Raymond Miller, 5005 Jean Brillant Avenue, took place at Chevra Kadisha-Bnai Jacob Synagogue, on Sunday, October 28, at six o'clock. Rabbi David Roth officiated, assisted by Cantor Joshua Rosenaweig, and Reverend A. H. Greenberg. The bride was given in marriage by her parents. She wore a white, beaded, peau de soie gown, cut with a tight-fitted bodice; round neckline; long sleeves; and bell-shaped skirt with a matching overskirt ending in a long train. Her veil of tulle illusion was placed by a crown; and she carried a prayer book with white orchids, and stephanotis. Mrs. Hyman Orleans, as matron of honour for her cousin, wore a turquoise-blue brocaded sheath which had a round neckline; and three-quarter-length sleeves; with a blue, open, pill-box hat; and carried a cascade of bronze-coloured and yellow carnations. Miss Lynn Berlin, niece of the bride, as maid of honour, wearing a turquoise-blue, chiffon gown, made with a round neckline; short sleeves; and full skirt; also a tiara of seed-pearl-beads; and carried a cascade of bronze-coloured and yellow carnations. Arlene Berger, niece of the groom, as flower girl, wore a turquoise-blue, organdy, party dress, with a blue headband; and carried a nosegay of yellow and bronze-coloured carnations. Joseph Berlin, brother of the bride, was best man. The ushers were: Marvin Orleans, Hyman Orleans, and Joseph Abramson, cousins of the bride; Alan Goldberg, Larry Grosser, Harvey Schwartz, Marvin Mandelzys, Allan Yaphe, Bruce Costom, Avrum Miller, brother of the groom; Wilbur Berger, brother-in-law of the groom; and Donald Warbitt, Steven Orleans and Michael Abramson, cousins of the bride, were page boys. Standards of bronze-coloured and yellow chrysanthemums, carnations, and roses decorated the hall. An orchestra played the wedding music. Afterwards a reception for three hundred guests took place in the Synagogue hall. Mrs. Berlin, mother of the bride, wore a turquoise-blue silk, peau de soie gown, designed with a beaded bodice; square neckline; and cap sleeves; also a blue, open, pill-box hat. Mrs. Miller, mother of the groom, was in a turquoise-blue, peau de soie, beaded sheath, fashioned with a square neckline; and sheath skirt with drapery at the side; and her hat was blue. Each had a corsage of gold-coloured orchids. Mr. and Mrs. Simon Miller spent their wedding trip at the Concord Hotel, in Kiamesha Lake, N. Y., the bride travelling in a gold-coloured, knitted suit; with corsage of gold-coloured orchids. They have taken up residence at 4780 Vezina Avenue. Here for the marriage were: Mr. and Mrs. Morris Waxman, and Mr. and Mrs. I. Cohen, cousins of the bride; all of Ottawa, Ont.; Mr. and Mrs. Alex Richman, cousins of the groom; and Mrs. Harry Shapiro, aunt of the groom; all of Toronto, Ont.; and Mr. and Mrs. Irving Miller, of New York, uncle and aunt of the groom.

## DEATHS

Mrs. Eva Sherman Cohen, 4496 Esplanade Avenue, the widow of David Cohen, died on Thursday, November 22. She is survived by two sons: Morris Cohen, of Detroit, Mich.; and Harry Cohen, of Toronto, Ont.; six daughters: Mrs. G. Aronson (Goldie), 3235 Appleton Avenue; Mrs. M. Sacks (Molly), 3739 Carlton Avenue; Mrs. J. Carson (Jean), of Detroit, Mich.; Mrs. L. Barmash (Betty), 1898 Romiti Street; Misses Freda and Sophie Cohen, of Montreal; nine grandchildren: Joy, daughter of Mr. and Mrs. Harry Cohen; Jerome, Norman, and Lynn Aronson; Morton and Gloria Sacks; George Carson, and Cheryl, and Howard Barmash. Funeral services took place from Paperman's. Dr. Solomon Frank, Rabbi, officiated. Burial was at Kehal Israel Cemetery.

Mrs. Brindel Reim Kaufman, 7022 Chester Avenue, the widow of Philip Kaufman, died on Monday, December 10, at the Jewish General Hospital, after a lengthy illness. She is survived by a son, Louis Reim, 465 Ninety-Fourth Avenue, Chomedey; two daughters: Mrs. Samuel Kravitz (Dora), of New York; Mrs. Samuel Richman (Bailla), 7022 Chester Avenue; six grandchildren: Mrs. M. Mensher (nee Marcia Reim), William and David Reim; Mrs. Oscar Rothenberg (nee Rita Richman), Mrs. M. Levine (nee Evelyn Richman), and Miss Anne Richman; seven great-grandchildren; five sisters: Mrs. Ann Golden, 865 Alexis Nihon Boulevard; Mrs. Philip Segal (Sophie), 3070 Linton Avenue; Mrs. Libby Levencrown, 113 Fairmount Street West; Mrs. L. Horlick (Bessie), 6410 Trans Island Avenue; Mrs. Jack Solomon (Minnie), 5025 St. Catherine Road. She was the sister of the late Lazar Levine. Funeral services took place from Paperman's. Dr. Chaim N. Denburg, Rabbi, officiated. Burial was at King Edward Sick Benefit Society Cemetery.

Mrs. Rebecca Rifka Strauss Goldstein, 4964 Grosvenor Avenue, the widow of Abraham Goldstein, died on Tuesday, December 4. She is survived by a son, Samuel Goldstein, 4964 Grosvenor Avenue; four daughters: Mrs. William Potechin (Mary), 4783 Victoria Avenue; Mrs. Henry Miller (Minnie), 551 Kindersley Avenue; Mrs. Saul Shepard (Alice), 5830 Clanranald Avenue; Mrs. John Rawin (Dorothy), 4855 Queen Mary Road; seven grandchildren: Lionel and Marvin Potechin; Irwin, Mrs. S. Herlich (nee Barbara Miller), and Jim Miller; Gordon and Mark, sons of J. Lax, and the late Mrs. Sarah Goldstein Lax; and ten great-grandchildren: Mark, Jamie, and Cindy, children of Mr. and Mrs. Lionel Potechin; Jonathan, Frances, and Susan, children of Mr. and Mrs. Irwin Miller; Brahm and Roberta Herlich; and Jeffrey and Nancy, children of Mr. and Mrs. Jim Miller. Funeral services took place from Paperman's. Rabbi David Roth officiated. Burial was at Chevra Kadisha-Bnai Jacob Cemetery.

Harry Opolsky, 3894A, St. Urbain Street, died on Sunday, December 2, at the Jewish General Hospital. He is survived by his wife, Mrs. Minnie Rakier Opolsky; a son, Martin Opolsky, of that address; and a brother, Nathan Opolsky, 5250 Prince of Wales Avenue. Funeral services took place from Paperman's. Rabbi J. J. Zlotnick officiated. Burial was at Memorial Park Cemetery.

Shoel (Saul) Birnbaum, 4925 Van Horne Avenue, died on Tuesday, December 11, at the Jewish General Hospital. He is survived by his wife, Mrs. Sarah Orenstein Birnbaum; two sons: Harvey Birnbaum, 2352 Bedford Road; Samuel Birnbaum, 4925 Van Horne Avenue; a daughter, Mrs. Irwin Gliserman (Rosalind), 5719 Brookside Avenue; three grandchildren: Howard, John, and Michael Gliserman; and a brother, Shmuel Birnbaum, of Israel. Funeral services took place from Paperman's. Rabbi Harry Newmark, and Rabbi Isaac J. Teicher officiated. Burial was Anshei Ozeroff Cemetery.

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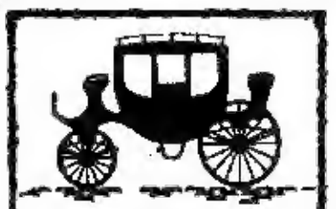

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Hanukah's lights of freedom were kindled by Jewish personnel on duty with U.S. military forces at the Guantanamo Naval Base, Cuba, as part of the global "Operation Hanukah" arranged by the National Jewish Welfare Board (JWB) at all U.S. military installations at home and abroad. Some of the supplies of Hanukah candles, Menorahs, holiday greeting cards and decorations, draidels and individually wrapped gift packages, shipped around the world by JWB and its Women's Organizations' Services, were forwarded to Guantanamo through appropriate channels by Rabbi Nathan Witkin, director of JWB's Armed Forces Services Center, Balboa, Canal Zone, and USO area director.

The eight-day festival of Hanukah, commemorates one of the triumphs of religious freedom over bigotry as recorded in the ancient Hebrews' victory over the Syrians and the rededication of the Temple in Jerusalem. Hanukah observances in Guantanamo by Jews on duty with U.S. Naval and Marine Corps detachments were parallel those to be conducted by Jewish chaplains, USO-JWB workers and JWB Armed Services Committees wherever there are Jewish military personnel. Candle-lighting services and Hanukah parties for GIs and their dependents and the distribution of gift packages shipped by JWB were held in Korea, Japan, Taiwan, Thailand, Turkey, Okinawa, the Philippines, Germany, France, North Africa, Italy, Spain, Great Britain, Norway, Newfoundland, and Labrador.

Hanukah parties and candle-lighting services were also held at all United States military installations and Veterans Administration hospitals. All the 13 full and part-time Jewish chaplains serving the religious needs of Jewish servicemen in Florida planned Hanukah observances. JWB is the agency authorized by the U.S. Defense Department to meet the religious, morale, and welfare needs of Jewish military personnel and hospitalized veterans and their dependents. It is a member agency of USO, a beneficiary of the Greater New York United Jewish Appeal, and of hundreds of Jewish federations and welfare funds outside New York.

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Fourteen years ago I saw the infancy of a State, and the liberation of a people. The scars of war were to be seen everywhere.

Much has happened in the brief span of years. An ancient land has been transformed in a wondrous saga of re-birth. Today, this young democracy throbs with vitality, the know-how of the West harnessed to the East. In this strip of land you can now enjoy pleasures on a par with the playgrounds of the world. But there is a difference. You sense it in Israel.

All hotel lobbies have a familiar look when you jet about from country to country. There is a similarity of atmosphere, impersonal and courteous, when you check in and out of the glittering capitals. But not so in Israel. It's different there. Chances are when you walk into your hotel, some one rushes up to you and greets you as a long, lost friend. The face is familiar, but you are vague as to name and identity. It doesn't matter. The recognition is affusive. As you move about the experience repeats itself. You feel instantly at home.

The passing landscape is dotted with neat settlements, the land fruitful and green. Soon this changes, and the greatest romance of contemporary Israel is seen, the conquest of the desert. We rolled on, the brown desolate stretches of sand a mute plea for the magic of irrigation. The guide said: "All we need is water and peace. Come back in a year, two or three, and you will see." This was typical. There's a frenzied reaching into the future. Here, a new port; there, new developments; more cities in the planning. We travelled back along the coastal road stopping at Ashkelon, with tree-lined streets, sparkling white houses. "Here David had cried out when Saul was killed, publish it not in the streets of Ashkelon," our guide said.

It was thrilling to look down and see the Negev exposed, the sculptured outlines of rosy desert, but bleak and parched. When we landed at Eilat, the temperature was one hundred. In the clear, serene waters of the Red Sea we later dipped our hands. Driving on through the town, our guide pointed to crude army huts which remain to tell the story of pioneer hardships. "Today, we are a town of five thousand. The new settlers are housed in the pre-fabricated houses", pointing to the blocks of cement buildings. "We have to build quickly. In five years there will be twenty-five thousand here." At the towering King Solomon Copper Mines, "The raw ore is sent to Japan to be refined. In time we will have our own machinery", we were told. The ladies were fascinated with the blue-green stones which we picked off the ground. "Yes, this is the famed Eilat stone you see in the costume jewellery everywhere. Craftsmanship and minerals combine to make an important industry."

Some one said: "You have to be made out of steel to live here. Three enemy borders, Jordan, Egypt, Saudi Arabi, and the desert. The reply from another was: "When you have nowhere else to go, even the desert can be home." In Eilat you feel the spirit which redeemed a land.

I was due to spend a few days at the Accadia, a pretty resort a short distance from Tel Aviv. It was the day before Yom Kippur, and I was warned to make an early start. It was mid-morning, but the approach of the Holy Day was much in evidence. The announcement came over the radio that public services would be suspended, buses and trains would stop at noon. Arriving in good time, I made a quick change and a dash to the sea. A gate opened out to an inviting expanse of sandy beach and the sparkling Mediterranean. "Sorry", the attendant said, "it's too late." In vain I protested, "but it's only twelve o'clock". Virtually, the whole country had come to a standstill. Even the sea was locked up! The call of the Shofar in a Jewish land is a rare experience.

When you're on the go in a foreign land, the problem of getting a good hair do is a matter of some concern. But the ways of women in the East and in the West are fundamentally the same. In the big centers the fashionable look in dress and hair can be seen. The price of a good hair do is modest, too. Whether you're buying or browsing, people inside the elegant shops welcome you as a guest in the land. They're curious about you, too, where you come from, what you're wearing. It offered some pleasant encounters. My outfit, drip dry and practical, appeared to spark approval. The style was examined with frank interest. Was it Canadian or American? The sale was of secondary interest. There are many luxuries, but rarely for the citizens.

There's lots of diversion to be had at night. Just sitting at the side-walk cafes watching the crowds go by. Concerts, theatres, cinemas, and the night spots. It's odd, too, you're in the Middle East, but you can wander about in the darkened streets and feel unafraid. You're linked to a great enterprise of Jewish rebirth, no matter on what dimension, whether it's a plaque or a brick. You feel this strongly when you see the imposing institutions, the Hebrew University on Mount Scopus, Canada Hall, the Weizmann Institute. The phenomenal growth of the Ort Vocational Schools, all the many magnificent buildings tell the story of remarkable progress. The famed Chagall windows in the modest synagogue were an enthralling sight, the sun sifting through the brilliance of design and color.

Back home, the inevitable question is asked, "I suppose the changes were startling!" In '48, the icebox stood in the kitchen of the apartment I visited. The food then was coarse, unattractive, potatoes conspicuous. There was an air of gloom, the war a fresh memory. There was much talk of the terrible price of peace. Today what comes through strongly is the rising standard of living. Frigidaires are displayed in the shop windows, washing machines, pleasing furniture, all the western comforts. There is a variety of good food. The oriental cuisine was an adventure in eating. On the surface there is a feeling of normality. The impact of change, and changelessness, is striking in Jerusalem. At night, the brooding hills of Judaea whisper of faith and courage. But in the daytime the New City hums with industry. The mason's hammer is heard everywhere, the construction of apartments, offices, and factories. There is an air of prosperity.

"In time Jerusalem will be like other cities." I voiced this to Esther Vilnay, wife of Zev Vilnay, author of the "Israel Guide". We walked in the narrow winding streets of the Arab quarter. "No, we will never permit this to become a Levantine city. Most of us lived through the terrible siege of '48. I could have left", this in answer to my question — "but at the time it was an exhilarating experience. But I doubt if I could do it again." She spoke soberly. "We love our city. You've seen our soldier boys and girls everywhere. Their values are sound. They know they have a job to do as long as our neighbors", pointing to the Jordan borders, "are unfriendly."

Israelis are hospitable and welcome the stranger warmly to their homes. They want to hear through you of the world beyond their borders. On the way back to Tel Aviv, I was deep in conversation with a young girl, unmindful of the others. When we got out, a stately looking woman stopped and said. "I am Mrs. Kaufman and this is my husband, Dr. Kaufman. I couldn't help overhearing that you come from Canada. It would give us pleasure to have you visit with us. We are near the Dan Hotel."

Wherever you go you see in the cities and on the land explosive creativity. But it's in the voices of the people, wherever you meet, that you hear the pulse of the land. They communicate determination and purpose. The days were speeding by. Each day, each hour was an impact of new experiences, compressed with meaning. Departure finally caught up, and it was time to pack again.

I stopped by at the Alitalia office to check on return reservations. It was not hard to be enthusiastic. We chatted briefly with Dr. Taussig, in charge. "It was lovely in Roma. I enjoyed the stop-over. The sun there is different, it's warm and comforting. And the people seem to take it easy." He agreed. "Here, the sun can be fierce. And we're an intense people. There isn't enough time." "It will change some day". "No", he said, "not in this generation." Roaring through space, in the solid comfort of the Alitalia jet, I thought how much sun and fun, and more for the spirit!

(Resort Advertisements Are on Pages One, Four and Five)

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# The New Hebrew Men Of England Synagogue In Toronto

BY MARILYN (MRS. H. W.) GWARTZMAN, 28 KNIGHTSWOOD ROAD, TORONTO

In 1909 a small number of Jews who had emigrated from England first met to establish a synagogue for their religious needs, in a room in what was then the Zionist Building on Simcoe Street, in Toronto. About two years later when the membership grew larger, they purchased two houses not too far from the Zionist Building and reconverted them into a synagogue which was large enough for their needs at the time.

Over the past fifty years the complete composition of religious life has changed drastically. When the Hebrew Men of England Congregation first met in the Old Zionist Building, no thought had ever been given to educational or recreational facilities. A synagogue was necessary for the religious obligations only of this small congregation.

A house of worship for their daily prayers, for their special Sabbath services and such special events as Bar-Mitzvahs, High Holy Day services and also the intermediate days for those who wished to observe them was all that was required. The obligation was only a religious one. Torah was taught by a "melamed", a secular teacher who would have a number of children come to his home for religious schooling after the regular school day, or who would visit the individual child's home and teach him his Hebrew necessities. The one and only function of the synagogue was for prayer.

In 1920, with just over one hundred members, this congregation purchased a Church on Spadina Avenue and converted it into one of Toronto's nicest synagogues. Up until 1959 when the synagogue was struck by lightning and completely demolished, it was utilized by its members for their religious requirements. No thought was ever given to the future needs of a growing populace.

The new synagogue is intended for the future needs of a growing Jewish population. It will command the reverence of the worshipper, the respect of the citizen, aesthetic adoration so rightly deserving of such an edifice. Set in like a mirage in nature's wonderland, this synagogue exemplifies the wonderful image of Moses' Temple so beautifully painted in the writings of the Torah. Sitting like a diamond in a jewelled setting, this synagogue has been placed above a valley looking down on nature's serene beauty, with the natural greenery of the ground, the staunch, stately trees looking up to heaven, and a cool, babbling brook flowing so gently at the bottom of the vale. It is a landscape aptly meant for this type of institution, away from the hustle and bustle of everyday business where man can meditate.

Today the synagogue plays a very important role in the life of a Jewish family. It is the center of the family's recreational obligations. The festive rites and events that occur during the year are observed here. The men's clubs, mostly active in civic as well as charitable duties, are created in the synagogue. The women's club, or Sisterhood, where the various charitable works are carried out, as well as the recreational programs for the entire synagogue, is a fundamental necessity in today's synagogue. The recreational program in general is one where the whole family is persuaded to take an active part in the synagogue's recreational facilities.

A synagogue without an educational program of some kind today will find it very hard to draw any type of a membership. One of the very important plateaus in a boy's life is his Bar Mitzvah. At the age of thirteen years he is obligated by custom to be called to the Reading of the Torah. To prepare him for this sacred event and the understanding of his future responsibilities, he must attend a Hebrew school or be privately tutored.

Years ago private tutoring was the mode and in some remote cases still exists. In today's synagogue this is a very important part of the educational program. Today's educational curriculum has been set up so that girls now find it interesting and desirable to attend. In today's synagogue a regular school room set-up must be included in preliminary planning. Schoolroom facilities must be provided in a regular educational department with principals, teachers, and school books. The Hebrew Men of England Congregation has included all the necessary facilities for a desirable educational program.

Mrs. S. W. (Marilyn) Gwartzman, a school teacher with a number of years of experience in public and junior high schools in New York City, will be the educational director, working closely with the department of Education of Ontario and the Associated Hebrew Day Schools. Mrs. Gwartzman is a graduate of Columbia University, holding B.A. and M.A. degrees, and is a member of Phi Beta Kappa honour fraternity.

Under Mrs. Gwartzman's supervision will be the summer day camp activities. On completion of the grading and gardening of the spacious grounds, the synagogue will have approximately ten acres of parkland. Landscaped to utilise the most of the flat lands, it will have park benches, wading pools, and a swimming pool, and all the necessary paraphernalia such as swings, teeter-totters, slides, and sand boxes for the children. In the winter time there will be ski trails and toboggan slopes supervised to assure the safety of all persons.

Ample underground parking was considered a necessity to eliminate the black asphalt desert that surrounds most institutions, and to spare the neighbours of the synagogue by leaving the streets uncongested. This underground parking will be easily accessible by one flight of stairs.

The domed tops of the Synagogue building hark back to the days of the First and Second Temples. The ten columns encircling the front entrance to the main sanctuary represent the Ten Tribes of Israel. The circular synagogue also has a very specific meaning, that a round ball or a round circle has no beginning and no end. It is an eternal line going on and on forever, reflecting the hope that religion is an eternal line of life that will be perpetuated forever, and like life, once having been begun will never come to an end.

The seating capacity of the main sanctuary will be over twelve hundred. The Cantor or Rabbi will be heard equally well from all points of the sanctuary. A circular hallway will provide entrances and exits from all points without disturbing the conduct of services while worshippers are being seated. A dining hall, seating seven hundred, has two kitchens, one for meat meals and one for dairy foods.

Outside terraces will overlook the valley and will be utilized for specific purposes, such as a well-lighted, outdoor dance floor and dining area for the summer; or an outdoor wedding, for example; after services, especially during the High Holidays, to eliminate congregating on the Street.

Provision has been made for a complete athletic gymnasium and indoor swimming pool which will be installed just as soon as all other important phases of the building have been completed.

All synagogues looking toward tomorrow will have to cater to the leisure and pleasure time of the family just as industry has been forced to do for some years. People will have more time to meditate, more time for charitable and institutional endeavours, as well as more time to enjoy life. The synagogue will have to be one of the institutional centres that will be able to provide facilities for such activities. Our synagogue will be located in the heart of Metropolitan Toronto's newest Jewish cultural area. Just opposite the synagogue is the brand new Y.M.-Y.W.H.A.; and two blocks north will be erected the new home of the Council of Jewish Women.

The Hebrew Men of England Congregation synagogue and cultural centre will be constructed at an estimated cost of two million dollars, completely furnished. The president is P. Rubin; vice-president, L. Back; educational director, Mrs. S. W. Gwartzman; recreational director, Mrs. Malka Himel, radio, television, theatrical performer; membership, Mark Levy; finance, A. Tobe; fund-raising, S. Sperling; communal work, S. Himel; program, H. Jacobson.

Follow The Sun To The South!
SEE PAGES 1, 4, and 5

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Inscribed in the Golden Book of the Jewish National Fund, in October and November, were: Mr. and Mrs. Morris Herta, on their 60th wedding anniversary, by Mr. and Mrs. Abraham (Zelda) Land, brother-in-law and sister-in-law; Mr. and Mrs. Louis Steck (Molly), on their 50th wedding anniversary, by themselves; Allen David, son of Mr. and Mrs. J. Gottheil, by Mrs. Louis Goldfine, grandmother; Mark Joseph, son of Mr. and Mrs. Leo Bassel, by them; Irwin, son of Mr. and Mrs. Robert Levy, by them; Neil Kalman, son of Mr. and Mrs. Mortimer Besner, by them; Richard Joseph, son of Mr. and Mrs. Nat Finkelstein, by them; Ivan, son of Mr. and Mrs. Samuel Bern, by them; Mrs. Jacob Gottlieb, for outstanding social services; Robert David, son of Mr. and Mrs. D. Coorsh, by them; Paul Allan David, son of C. Coorsh, inscribed by him; Ronald Mark, son of Mr. and Mrs. Fred Richler, by them; in memory of Max Scheffer, by his wife, Mrs. M. Scheffer; Jonathan Lyon, son of Mr. and Mrs. Emanuel Miller, by Max Miller, grandfather; Mr. and Mrs. Marvin Shaffer, on their marriage, by the Migdol Chapter of Pioneer Women. Sefer Hayeleds inscribed in October and November: Rochelle Mindel, daughter of Mr. and Mrs. Hershl Schecter, by Mr. and Mrs. William Schecter, grandparents; Karen Rae, daughter of Mr. and Mrs. S. Sacoransky, by Mrs. Tamara Kussner, grandmother; Jeffrey Mark, son of Mr. and Mrs. L. Friedman, by Mrs. Bertha Rosen, grandmother; Jordanna, daughter of Dr. and Mrs. Mervin Silverberg, by her parents; Douglas Evan, son of Mr. and Mrs. M. Greenblatt, by Mr. and Mrs. Mark Greenblatt, grandparents; Leorah Miriam, daughter of Mr. and Mrs. D. Izraeli, inscribed by grandparents, Mr. and Mrs. J. L. Gewurz; Mona Sharon, daughter of Mr. and Mrs. Mark Laxer, by her parents; Linda May, daughter of Mr. and Mrs. A. Rothman, by Mrs. B. Chaskelson, great-grandmother; Amy Marian, daughter of Mr. and Mrs. Issie Simon, by her parents; Samuel Alexander, son of Dr. and Mrs. G. Pearl, by Mr. and Mrs. Norman Kizell, grandparents; Reese Ellen, daughter of Dr. and Mrs. B. Tonchin, by friends, Mr. and Mrs. Sidney Holtzman. Sefer Bar Mitzvahs inscribed in October and November: Arnold, son of Mr. and Mrs. A. Shane, by Mr. and Mrs. William Benson, grandparents; Joseph, son of Mr. and Mrs. D. Albert, by Rachel Anna Leavy Chapter; Robert, son of Mr. and Mrs. Herman Reich, by his parents; Benjamin, son of Mr. and Mrs. Charles Carroll, by Mrs. Sonia Milgram, grandmother; Mark Neil, son of Mr. and Mrs. N. Wexler, by Mr. and Mrs. Saul Bistritsky, grandparents; Jerry, son of Mr. and Mrs. D. Ostrzega, by a friend, Mrs. Fanny Yoskovitz; Stephen Jeffrey, son of Mr. and Mrs. I. Frishling, by his parents; Irwin Arthur, son of Mr. and Mrs. Milton Cohen, by his parents; Mark, son of Mr. and Mrs. Benjamin Gersovitz, by his parents; Eric Donald, son of Mr. and Mrs. B. Siegal, by his parents; Mark Murray, son of Mr. and Mrs. Nat Romoff, by Rachel Anna Leavy Chapter; Rudy, son of Mr. and Mrs. Alex Melnitzer, by his parents; Murray David, son of Mr. and Mrs. Joel Segal, by grandparents, Mr. and Mrs. Samuel Segal; Joel Alan, son of Dr. and Mrs. Oscar Herscovitch, by them; John, son of Mr. and Mrs. I. Freedman, by Mr. and Mrs. H. B. Fried, grandparents; Howard Neal, son of Mr. and Mrs. Jack Shuster, by them; Benjamin, son of Mr. and Mrs. Leonard Silver, by them; Peter Evan, son of Mr. and Mrs. William J. Gross, by them; Leonard Stephen, son of Mr. and Mrs. B. Siegal, by Rachel Anna Leavy Chapter; Lorne Leslie, son of Mr. and Mrs. Saul Eliosoff, by Rachel Anna Leavy Chapter; Hyman, son of Mr. and Mrs. L. Dubitsky, by them; Jack Samuel, son of Mr. and Mrs. T. Rosen, by them; Robert Joel, son of Mr. and Mrs. Samuel Ray, by them; Seymour Bernard, son of Mr. and Mrs. Nathan Kaufman, by Mrs. Rachel Adelstein, grandmother; Jeffrey Mark, son of Mr. and Mrs. L. Grinstein, by friends, Mr. and Mrs. S. Leznoff; David, son of Mr. and Mrs. Nathan Bierbrier, by them; Victor Allan, son of Mr. and Mrs. Solomon Lumer, by them; Joel Herzl, son of Mr. and Mrs. A. Rosen, by Nechim Faierman Chapter; Craig Richard, son of Mr. and Mrs. Morris Wiener, by them; Jeffrey Bram, son of Mr. and Mrs. Joseph Finestone, by them; Jack Sheldon, son of Mr. and Mrs. Sydney Zwicker, by them; Solomon, son of Mr. and Mrs. Norman Bultz, by them.

## ★ CANADA-ISRAEL ★

Chamber of Commerce and Industry: The striking increase in Canada-Israel trade and the constructive suggestions contained in the thirty-eight page report of the Canadian Trade Mission to Israel, were discussed at the luncheon meeting at the Park Plaza Hotel, in Toronto. Mark A. Levy, President of Levy Industries, who is national vice-president of the Chamber, presided, Sam Steinberg, of Montreal, is president. The Hon. Eliezer Dembitz, Consul of Israel, and representatives of leading banks, manufacturing and merchandising companies, importers, airlines, and a number of trades and professions were present. "Looking back over the total figures for 1948 to 1961", said Mr. Levy, "Canada exported to Israel, goods for 109 million dollars, while Israel's total exports to Canada amounted to 19 million dollars. However during the past few years, the imbalance in the trade figures is being gradually reduced. Israel's exports to Canada for 1962 are likely to exceed the five million dollar mark." Many new openings for Canadian manufacturers have been pointed out in the survey made by the Canadian Trade Mission which toured Israel in 1962 and on whose experiences D. S. Wood, executive vice-president, Automotive Parts Manufacturers Association (Canada) Ltd., who had been a member of the Mission, commented in his remarks to the meeting. Encouraged by the cordial reception the Mission encountered wherever they went in Israel and impressed by the quality and determination of the human element rather than by the paucity of natural resources, they have come back with a clearer picture of the growing potentialities of the Israeli market, and through Israel, of markets in some African and Far Eastern countries. Lack of space, said Mr. Wood, prevented inclusion into the report of many valuable details. However, he and his colleagues would be glad to assist interested parties with additional information. Stephen S. Barber, executive director of the Chamber, reported that during the past twelve months over one hundred companies in Canada and in Israel have joined the Chamber which has the Canadian and Israeli Ambassadors as their honorary presidents. Although, during the first year of operations the vast majority of the members was located in Montreal, the picture is about to change in the near future, especially as the presidency is to be rotated among the principal centers of the country, and Toronto, the likely choice for 1963. Mr. Levy, the chairman, announced the formation of the Toronto Committee of the Chamber, with the following invited to serve: S. Robert Abrahams, Stephen Bercov, S. Diamond, John J. Davison, M. Fineland, D. Lou Harris, M. Heifets, Mark A. Levy, I. Oelbaum, Roy C. Wittstock, Don S. Wood, Wayne Tanenbaum. This list will be enlarged in the next few months. The Toronto Branch will meet on the second week of each month when the national executive director will be in Toronto. A drive to enrol fifty to seventy members in the Toronto area will be held in the next two months.

## ★ JEWISH PEOPLE'S SCHOOLS ★

Annual meeting unanimously re-elected Samuel Harvey as president for his tenth consecutive term. In his annual report he said that interest in Jewish education has shown a marked increase; that "We must make a concerted effort to maintain and improve the level of Jewish education as well as insure the provision of Jewish educational facilities to Jewish children wherever they may reside. Despite serious financial obstacles the Schools have been able to continue and even to raise the existing educational objectives. The Schools have decided to maintain the five-day-a-week Afternoon Classes despite tendencies to reduce the number of afternoon school study hours. Mr. Harvey said that it is imperative to fortify the ranks of the people interested in the School for the Folk Shule to educate Jewish children as Canadians and as Jews. Shloime Wiseman, principal of the Schools, said in his report that he is satisfied with the Day School, but concerned about the decrease of the Afternoon-School enrolment. He emphasized that he is satisfied with the Mittle Shule, which has doubled its student population in the past three years. The Day School uses the Cuisenaire Method in the teaching of mathematics and the results have exceeded all expectations. In addition, Mr. Wiseman reported special emphasis on spoken French and a French library of books, records, plays, games, and folk-songs. He called for efforts to ensure the financial stability of the Schools, and appealed to the community at large to help the proposed St. Laurent building to become a reality for the coming school term. The financial statement showed an operating deficit of $6,500. Special tributes were paid to Shimshon Dunsky, vice-principal; Zave Ettinger, executive director; Mrs. Samuel Alboim, president of the P.T.A.; Chaim Pripstein, chairman of the education committee. These officers were elected: honorary presidents, Israel Cohen, Morris Wasserman, Hyman Deckelbaum, Joseph Berman; president, Samuel Harvey; honorary vice-presidents, Michael Greenblatt, Jacob Torchin, Aaron Goodman; Chairman of the board, Leo Roskies; chairman, School Association, Abraham Parnass; Leon Teitelbaum, Jack Berliner, vice-presidents; honorary secretary, Moishe Myerson; treasurer, Joseph Berman; educational committee, Chaim Pripstein; budget and finance, David Goodman, Charles Heft; house, Harry Yurosky; school-fee, Sam. L. Bernstein; advisers, Sam. Chait, Murray Lapin; Moe Bauman; executive director, Zave Ettinger; board: Mr. and Mrs. Sam. Alboim, Mrs. Harry Baker, Mr. and Mrs. Charles Balinsky, Israel Berman, Carl Bulua, Leonard D. Cordes, George Deckelbaum, Mrs. Lena Dickstein, Jack Dlusy, Sam. L. Doubilet, Shimshon Dunsky, Israel Eiley, Yehuda Elberg, Harry Feldman, Hyman Engel, Leonard P. Gold, Eli Kahn, Morton Katz, Nat Kopelman, Moishe Kravitz, Moishe Kreisman, Mrs. Philip T. Laufer, Harry Lerner, Mortimer Levy, Moe Liberman, Mrs. Wolfe Light, Dr. William Novick, Mr. and Mrs. Hershel Pepper, Joseph Rappoport, Jack Rashkovsky, Michael Rosenthal, Julius A. Rosenfeld, Arthur Rotman, David Routtenberg, Hyman Singer, Sam. Stipelman, Issie Tannenbaum, Mr. and Mrs. David Vininsky, Nathan Wilchesky, Mr. and Mrs. Shloime Wiseman, Jack Zuckerman.

## ★ FEDERATION OF ROUMANIAN

Jews, Women's Division meeting hostess was Mrs. M. Miller, president. Present were: Mesdames T. A. Hershcovitch, C. Nadler, B. Moyse, G. Rabinovitch, H. Herman, I. Roiter, B. Marcus, C. Weidenfeld, M. Ancel, A. Pinkelstein, G. Segal, G. David, R. Goldenberg, F. Wexler, C. Rayfield, K. Rabinovitch, S. Speir, C. Tarter, A. Myarovitch, N. Schwartz, S. Abramovitch, A. Cohen. A presentation was made to Mr. and Mrs. S. Abramovitch, 3346 Ellendale Avenue, who celebrated their fiftieth wedding anniversary. A meeting took place at the home of Mrs. C. Weidenfeld, 4980 Maplewood Avenue.

## ★HOSPITAL OF HOPE★

Unit meeting on Wednesday, January 2, at 2:00 p.m., is: I. J. Borrin, at the home of Mrs. M. Machlovitch, 3285 Linton Avenue; at 8:00 p.m., is: Fraid-Phil. Cohen, at the home of Mrs. J. E. Thuna, 4640 Plateau Avenue. Unita meeting on Thursday, January 3, at 8:00 p.m., are: Ethel and Max Rostrogovitch, at the home of Mrs. Bella Cohen, 5362 King Edward Avenue; Chaim Revzen-Yoisef Altman, at the home of Mrs. H. Klorfine, 385 Willowdale Avenue; Hesha Berson and Rose Moss, at the home of Mrs. M. Singerman, 6822 Wilderton Avenue. This Unit met at the home of Mrs. W. Udashkin, 4836 La Peltrie Street.

## ★ JEWISH CONVALESCENT ★

Hospital Marcovitch and Schneider Unit met at the home of Mrs. M. Kaufman, 397 St. Joseph Boulevard West. Mrs. D. Cohen, vice-president, presided. A get-well wish was extended on behalf of Mrs. J. Levine. Mrs. D. Cohen gave a Jewish reading; and won the raffle. The next meeting will be held on Tuesday, January 8, at 2 p.m., at the home of Mrs. A. Adilman, 5280 Walkley Avenue.

## ★TEMPLE EMANU-EL★

Dr. Harry J. Stern, Rabbi: On Friday evening, December 28, at 8.15 p.m., Dr. Stern will speak on "Festivals Of Light." Special Chanukah music from Handel's Oratorio, "Judas Maccabaeus", will be performed; and a pageant of light will form part of the ritual program. Jacqueline Elkin, Joan Segal, Linda Gomberg, Doreen Morris, Ellen Zion, Carol Abelson, Judy Reston, Sherry Lynn Simon, Carl Frankel, Bernard Tarshis, Murray Perlman, Leonard Bellam, David Jacobs, Julian Lebensold, Mark Young, Arnold Izenberg, will participate in the candlelight service.

## ★ ROSE WELFARE SOCIETY ★

At a Chanukah supper, given by Mr. and Mrs. Irving Roiter, 4130 Kent Avenue, at their home, present were: Mr. and Mrs. Max Rosen, Mr. and Mrs. Samuel Silver, Mr. and Mrs. J. Glick, Mr. and Mrs. Louis Gardik, Mr. and Mrs. H. Krakow, Mr. and Mrs. A. J. Brock, Mr. and Mrs. I. Lustgarten; and Hyman Rabinovitch; Mesdames W. Brookman, Sonia Rosenbloom, B. Naiman, Katie Cherry; and Miss Sarah Bernstein. $320 was realized. Mrs. Irving Roiter is president.

## ★ JEWISH PEOPLE'S SCHOOLS ★

Concert Society will hold the fourth of its lecture series on Tuesday, January 8, at 8:00 p.m., at the De Sola Club; Mrs. Jacob Elkin, hostess, and chairman. The speaker will be Cantor Nathan Mendelson, of Shaar Hashomayim Synagogue, on "Jewish Music." Charles Lasarus is chairman of musical awards: and Mesdames Charles Balinsky, founder-president; D. Vininsky, co-chairman; and Moishe Dickstein, and H. Rosenfeld, co-chairmen, are officers.

## ★MIZRACHI-HAPOEL★

Hamizrachi: Jennie Levitt Segal Chapter meeting was at the home of Mrs. M. Epstein, 4625 Jean Brillant Street. Mrs. J. Levitt, 5020 Macdonald Avenue, was hostess, Mrs. J. Blanshay, 2182 Nantel Street, is president.

## ★ ADATH ISRAEL SYNAGOGUE ★

Rabbi Charles Bender: Murray William, son of Mr. and Mrs. George Clarman, 764 Stuart Avenue, will be called to the Reading of the Torah, on Saturday, December 29, in celebration of his barmitzvah. At the thirty-second annual general meeting, Joel Sternthal, was elected president; David S. Dubin, vice-president; Samuel Silver, parnass; Samuel Shiff, honorary treasurer; Louis Glazer, Q.C., honorary secretary; trustees for a two-year term, Nathan Cohen, Isaie C. Mendelsohn, Mos Lipman, Jack Steinberg and Louis U. Wiseman; trustees continuing for another year in office: Sam Cammeniff, Abe Kornbluth, Bernard Goldstein, Louis Shiff and Norman J. Trebuh. Sol. W. Weber, Q.C., is honorary solicitor; honorary vice-presidents are: Gordon Brown, Israel N. Knight and Morris Sobrusle; honorary trustees, Harry Deckelbaum and Sol Fish. In his presidential report, Mr. Sternthal mentioned the burning of the mortgage, which took place on October 25, with a testimonial dinner given in his honour, on completion of twenty-five years as president. Samuel Shiff, honorary treasurer, reported synagogue income of $137,656; and school income, $132,997; expenditures, $264,46; depreciation and depletion, $14,315; and net surplus, $11,832.

## ISRAELI HIGH COURT RULING IN MONK'S CASE POINTS UP NEED

(Continued from Page One)

questions in Israel. But it added, reports the New York Times,: "From extreme Orthodox to complete free-thinkers, there is one thing common to all people who dwell in Zion: We do not sever ourselves from the historic past and we do not deny the heritage of our forefathers."

Judge Silberg said: "Whether he is religious or non-religious or anti-religious a Jew is bound symbiotically to historic Judaism from which he derives his language, according to which he celebrates his festivals, and from whose giants of thought and moral heroes his national pride is nourished."

The Judge asserted that Brother Daniel would continue to be a "lover" of Israel, but that his integration into Jewish Israeli society and his "sincere love" of it would not take the place of the "inner identification that is lacking."

The Judge held that "the basic concept that Jew and Christian are two titles that cannot be combined into a single subject is common ground both to the ordinary people and to the scholars."

Brother Daniel escaped from the Nazis and took refuge in a convent in Poland where he was converted to Catholicism. He became a Carmelite monk in 1945 and came to Israel in 1959.

Last March, his appeal to the Ministry of Interior for Jewish nationality under the Law of Return was denied under a Government administrative directive, stating that a person who belongs to another religion cannot be registered as a Jew in Israel.

It was this qualification in the Government's directive that Judge Haim Cohn argued against in his dissenting opinion. The judge asserted that the qualification was outside the authority of the Government and not binding in law, says the New York Times. "The law should be carried out as it is in its simple meaning without the term Jew being accompanied by any religious content or qualification," Judge Cohn wrote.

Judge Landau asserted in his opinion that "the petitioner has excluded himself from the community of fate of the Jewish people and bound up his destiny with other forces with whose orders he complies."

Judge Landau expressed doubt that the Talmudic saying that "a Jew, even though he has sinned, remains a Jew" was meant to apply to a convert. In any case, he said, the question was one to be decided according to civil law.

Following are excerpts from the majority and minority opinions by Israel's Supreme Court:

The great psychological difficulty we encountered from the beginning of this unusual case — paradoxically enough — lies in the great sympathy and deep gratitude that we owe as Jews to Oswald Rufeisen, the convert, "Brother Daniel," the applicant before us.

How can we refuse this man his great heart's desire, to completely identify himself with the people that he loves, and to be naturalized, not a foreign immigrant but a Jew in the land of his dreams?

But this great appreciation must not serve as a means for desecration of the name and content of this concept "Jew."

We see that what Brother Daniel requests us to do is to draw a line under the sacred historical meaning of the name Jew and to deny all the spiritual values for which we have been martyred.

The question before us in its naked legal simplicity is: What is the meaning of the term "Jew" in the Law of Return of 1950, and does it include a converted Jew who has been baptized as a Christian, but who regards and feels himself as a Jew despite his apostasy?

I shall say at once that were I to agree to the applicant's alternative argument, that the term Jew in the Law of Return has a meaning identical with the religious meaning of this term in the rabbinical courts' jurisdiction law of 1953, I would propose making the order nisi absolute and order the Minister of the Interior to grant the applicant immigrant status.

The prevalent view in Jewish law is, in my opinion, that an apostate is regarded in law as a Jew in all respects, except perhaps for a few marginal rules that are of no importance for the question of principle.

The term Jew in the Law of Return has a different meaning from that term in the rabbinical courts' jurisdiction law. The latter has a religious sense in the meaning accorded to it by Jewish law, while the former has a secular sense in the meaning of the ordinary usage of men, and I add and stress — in the ordinary meaning in the mouth of Jewish men.

The reason for this is clear. The rabbinical courts' jurisdiction [involves] the application of Jewish religious law to Jews.

It is obvious that in this context the questions of "who is a Jew?" must also be solved according to Jewish religious law.

It is not so in the Law of Return. This law is a secular law and its terms have to be interpreted according to ordinary meaning, except in unusual cases.

Because the Law of Return is an original Israeli law it is reasonable to interpret the term "Jew" as we the Jews understand it.

The question is what is the ordinary Jewish meaning of the term Jew, and does it include an apostate?

The answer is in my view clear-cut: a Jew who embraced the Christian faith cannot be called a Jew.

From extreme orthodox to complete free-thinkers, there is one thing common to all people who dwell in Zion — We do not sever ourselves from the historic past and we do not deny the heritage of our forefathers.

Only a fool would believe that we are creating here a new culture. A people almost as old as humanity does not start ab ovo, (from the egg), and our new culture in this country will even in extreme cases be only a new edition of our past culture.

The applicant's counsel has argued that non-recognition of his client's Jewish nationality means turning Israel into a theocratic state. Israel is not a theocratic state, because it is not religion that regulates the citizens' life, but the law.

The case before us proves this. Had we applied the categories of religious law to the applicant, he would have been considered a "Jew."

There are differences of nuance and approach among scholars, one can agree or differ with them, but the lowest common denominator is that no one can regard an apostate as belonging to the Jewish people.

The healthy instinct of the people and its will to survive is also responsible for this general axiomatic view. For experience teaches us that apostates are destined ultimately to be cut off completely from the nation's family tree for the simple reason that their sons and daughters marry members of other people.

### Concurring Opinion:

If I could follow my heart I would grant the applicant's wish but to my regret I am not free to do so, for I have to interpret the term "Jew" in the Law of Return not according to my wish but in accordance with what I believe to have been in the minds of the legislators.

The applicant's affiliation to the Jewish people is from his viewpoint true and sincere. He is of Jewish origin, was brought up as a Jew and a Zionist, worked and suffered as a Jew and even when embracing Christianity, he did not sever his family ties and did not attempt to exclude himself from the Jewish community.

In my view all this should suffice to open the gates of the country to him as immigrant and for his registration as of Jewish nationality.

The people, with its well-developed instinct of self-preservation, have ruled otherwise. For the Jewish people, a Jew who has gone over to another religion has excluded himself not only from the Jewish religion but also from the Jewish nation and has no place in the community of Israel.

In the mind of the Jewish people, a Jew and a Christian cannot dwell within one person.

I believe it is this spirit that permeates the Law of Return and the Knesset, when using the term Jew, intended the word in this popular meaning.

My final conclusion is therefore that a Jew who has changed his religion cannot be considered a Jew in the Law of Return and as it is understood today by the people.

### Dissent:

I agree that according to Jewish religious law, an apostate is a Jew.

I also agree that the Law of Return [and the residents registration ordinance] have to be interpreted according to the rules obtaining in the Israeli courts with regard to all legislation of the Knesset.

But I cannot agree that such interpretation of the Law of Return requires or permits us to deny to the applicant the rights of a Jew.

If I correctly understand my honored brother we shall never be able to regard as a Jew whoever adopts the Catholic faith and joins its orders. Even though it is no longer in theory or in practice our enemy, the Church cannot deny its past just as we cannot deny our past, and a Jew and a Catholic will always remain contradicting terms.

I do not subscribe to this "historical continuity."

If history continues, and cannot be severed from its beginnings, this does not mean that it does not change and progress and develop.

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The New York Herald Tribune reported: The Ions dissenting justice, Haim Cohn, observed that if Brother Daniel "will pack up his robe and hide his cross and conceal his faith, the gates would be opened for him and none would say a word. But he comes openly, sincerely, and he finds the gates locked."

Justice Cohn quoted Isaiah, 3:2: "Open the gates and let the righteous people come in." He argued that under the Law of The Return the term Jew should not be accompanied by religious content or religious institutions.

The court, after its reference to persecution of the Jews during the Inquisition, and to those Jews who died rather than accept conversion, sought to "prevent any misunderstanding" by declaring that "we have no quarrel with the Catholic Church. And we do not, Heaven forbid, identify the modern church of John XXIII with the medieval Popes."

The court added that it does not place upon the convert Rufeisen "the sins" of medieval converts

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# MONTREAL BIRTHS

Born, to Mr. and Mrs. Myer Hart (nee Dovina Glickman), 6275 Northcrest Place, on November 14, at the Royal Victoria Hospital, a son, Clifford Jonathan; brother of Corinne Barbara, aged five and one-half years; grandson of Mr. and Mrs. L. Glickman, 321 Pratt Avenue; and of Mr. and Mrs. David Hart, 4785 La Peltrie Street; great-grandson of Mrs. Jennie Baker, of Montreal. Godparents are Harry Hart, 2642 Goyer Avenue, uncle, and Mrs. Louis Solomon, 5586 Woodbury Avenue, aunt. Mr. Glickman, grandfather, held the baby during the ceremony.

Born, to Mr. and Mrs. Jules Benjamin (nee Liliane Grunwald), 2260 Valade Street, on December 8, at the Jewish General Hospital, a son, Mitchell Peter; brother of Gary, aged six and one-half years; Ronald, five; and Steven, four; grandson of Mr. and Mrs. Zoltan Grunvald, 4921 Clanranald Avenue; and of Mrs. Elsa Benjamin, 4864 Isabella Avenue, and the late Rudolph Benjamin. Godparents are Raymond Grunvald, 4882 Carlton Avenue, uncle; and Miss Ellen Breuer, of Toronto, Ont., cousin. Mr. Grunvald, grandfather, held the baby during the ceremony.

Born, to Mr. and Mrs. David Bercovitz (nee Norma Wexler), 5870 Macdonald Avenue, on December 4, at the Royal Victoria Hospital, a son, Ian Jason; grandson of Mrs. Ida Bercovitz, 4620 St. Kevin Avenue, and the late Jack Bernstein; and of Mrs. Sipa Wexler, of Winnipeg, Man., and the late Irving Wexler. Godparents are Mr. and Mrs. Leonard Bercovitz, 4620 St. Kevin Avenue, uncle and aunt. Jack Price, 2130 Scott Street, cousin, held the baby during the ceremony.

Born, to Mr. and Mrs. Alec Diamond (nee Shirley Macklin), 4893 Kent Avenue, on December 8, at the Jewish General Hospital, a daughter, Bonnie; granddaughter of Mr. and Mrs. Louis Macklin, 4660 Plamondon Avenue; and of Mr. and Mrs. Harry Diamond, 4891 Kent Avenue; great-granddaughter of Mrs. Rae Bernstein, of Montreal.

Born, to Mr. and Mrs. Donald Engel (nee Harriet Storfer), 1476 Louis Crescent, Chomedey, on November 5, at the Jewish General Hospital, a son, Adam Scott; brother of Lloyd, aged four years; and Colin, two; grandson of Mr. and Mrs. C. Storfer, 2745 Bedford Road; and of Mr. and Mrs. H. Engel, 843 Stuart Avenue; great-grandson of Mr. and Mrs. A. Engel, 7160 St. Urbain Street. Godparents are Mr. and Mrs. Bert Marowits, 6607 Cote St. Luc Road, uncle and aunt. L. Than, 4395 De Bullion Street, great-uncle, held the baby during the ceremony.

Born, to Mr. and Mrs. Gerald Gross (nee Ann Cohen), 5726 MacAlear Avenue, on November 8, at the Jewish General Hospital, a son, Harold; brother of Barry Andrew, aged three years; grandson of Mrs. Tillie Gross, 4660 Queen Mary Road, and the late Harry Gross; and of Mr. and Mrs. Max Cohen, 44 Cressy Road. Godparents are Mr. and Mrs. Nat. Gross, 740 Lanark Crescent, uncle and aunt. Moses Feldgaier, 7825 Birnam Avenue, great-uncle, held the baby during the ceremony.

Born, to Mr. and Mrs. Alfred Luther (nee Frema Wiener), 5272 Cavendish Avenue, on December 6, at the Royal Victoria Hospital, a daughter, Lori; sister of Carla, aged three years; granddaughter of Mr. and Mrs. Jack Wiener, 2350 Decelles Street; and of Mrs. Mary Luther, 5334 Newman Place, and the late Charles Luther.

# TORONTO BIRTHS

Born, to Mr. and Mrs. Joel Wagman (nee Patricia Shapiro), 888 Avenue Road, on December 11, at Toronto General Hospital, Private Patients' Pavilion, twin daughters, Linda Jill and Lisa Joy; sisters of Daryl Ann, aged three and one-half years; granddaughters of Mr. and Mrs. Robert Shapiro, of Highland Park, Ill.; and of Abe Wagman, of Toronto.

Born, to Mr. and Mrs. Allan Bloom (nee Anna Brown), 450 Hounslow Avenue, on December 13, at Toronto Western Hospital, a son, Stephen Harold; brother of Catherine, aged two years; and grandson of Mrs. Rebecca Bloom, 33 Fairholme Avenue, and the late Hyman Bloom; and of Mrs. Dora Brown, 450 Hounslow Avenue and the late Samuel Brown.

Born, to Mr. and Mrs. Samuel Stern (nee Doreen Bergson) 4141 Bathurst Street, on December 10, at the New Mount Sinai Hospital, a daughter, Anita; granddaughter of Mr. and Mrs. L. Stern, 55 Bannockburn Avenue; and of Mrs. Edith Zifkin, 4114 Bathurst Street.

Born, to Dr. and Mrs. Robert Brill (nee Carol Abel), 219 Times Road, on December 9, at the New Mount Sinai Hospital, a son, Jeffrey Judah; brother of Francine, aged three years; and David, two; and grandson of Mr. and Mrs. A. Abel, 17 Danby Avenue; and of Mrs. Esther Brill, 53 Lynnhaven Road, and the late David Brill; and great-grandson of Mr. and Mrs. A. Bakerspigel, 154 Huron Street.

Born, to Mr. and Mrs. Norman Seligman (nee Marilyn Bridge), 105 Tulane Drive, on December 4, at Wellesley Hospital, a son, Jeffrey Allan; brother of Paul, aged two and one-half years; grandson of Mr. and Mrs. L. A. Bridge, 47 Commons Drive; and of Hyman Seligman, 481 Vaughan Road, and the late Mrs. Rachael Seligman; and great-grandson of Mrs. Martha Brandwood, of Toronto.

Born, to Mr. and Mrs. Victor Geller (nee Ruth Crackower), 680 Roselawn Avenue, on December 12, at the Women's College Hospital, a daughter, Susan Marla; granddaughter of Mr. and Mrs. Samuel Crackower, 2 Ridelle Avenue; and of Mr. and Mrs. Benjamin Geller, 146 Overbrook Place; and great-granddaughter of Mr. and Mrs. H. Colton, 5260 Macdonald Avenue, Montreal, Que.

Born, to Mr. and Mrs. Shep Gangbar (nee Marion Feldman), 117 Laurelcrest Avenue, on December 16, at New Mount Sinai Hospital, a daughter, Natalie Marla; sister of Ruth Stacey, aged two and one-half years; granddaughter of Mr. and Mrs. Philip Gangbar, 43 Artreeva Drive; and of Mrs. Goldie Feldman, 125 Hawthorne Street, Brooklyn, N. Y., and the late Nathan Feldman; great-granddaughter of Mrs. Lily Miller, of Toronto.

# CLASS IN COOKERY

## STEAK WITH MUSHROOMS

two pounds shoulder steak
one-half pound mushrooms
salt and pepper to taste
two onions
one-half tin tomato juice

Brown the onions in chicken fat. Add the cut-up steak in a casserole. Cut the mushrooms, and add, with tomato juice, salt and pepper. Bake at 350 degrees for one and one-half hours.

**Mrs. M. Zias,**
**8300 Querbes Avenue, Montreal.**

## QUEEN ELIZABETH CAKE

one cup boiling water
one cup dates
one-quarter cup butter
one cup sugar
one teaspoon baking powder
one-eighth teaspoon salt
one egg
one teaspoon vanilla
one and one-half cups walnuts
one and one-half cups flour
one teaspoon baking soda

Pour boiling water over chopped dates and let stand. Cream butter, sugar, and then egg. Add vanilla, chopped walnuts, and date mixture. Add the flour, baking powder, baking soda, and salt which have been sifted together three times. Pour mixture into a slightly greased, oblong baking pan.

### Topping

six tablespoons brown sugar
two tablespoons milk
three tablespoons butter
one cup coconut

Cook all ingredients for two minutes and pour over cake batter. Bake at 350 degrees for thirty-five minutes.

**Mrs. Joseph Geller,**
**269 Indian Road, Kingston, Ontario.**

★

**Sabbath Candles will be kindled on**

**Friday, December 28, at 3.59 p.m., E.S.T., in Montreal**

**Friday, December 28, at 4.29 p.m., E.S.T., in Toronto**

**Friday, January 4, at 4.05 P.M., E.S.T., in Montreal**

**Friday, January 4, at 4.35 P.M., E.S.T., in Toronto**

★

**Tebet 1, 5723, falls on Friday, December 28**

★

**Shebat 1, 5723, falls on Saturday, January 26**


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Canada's Largest Selling HAYMISHA FARFEL
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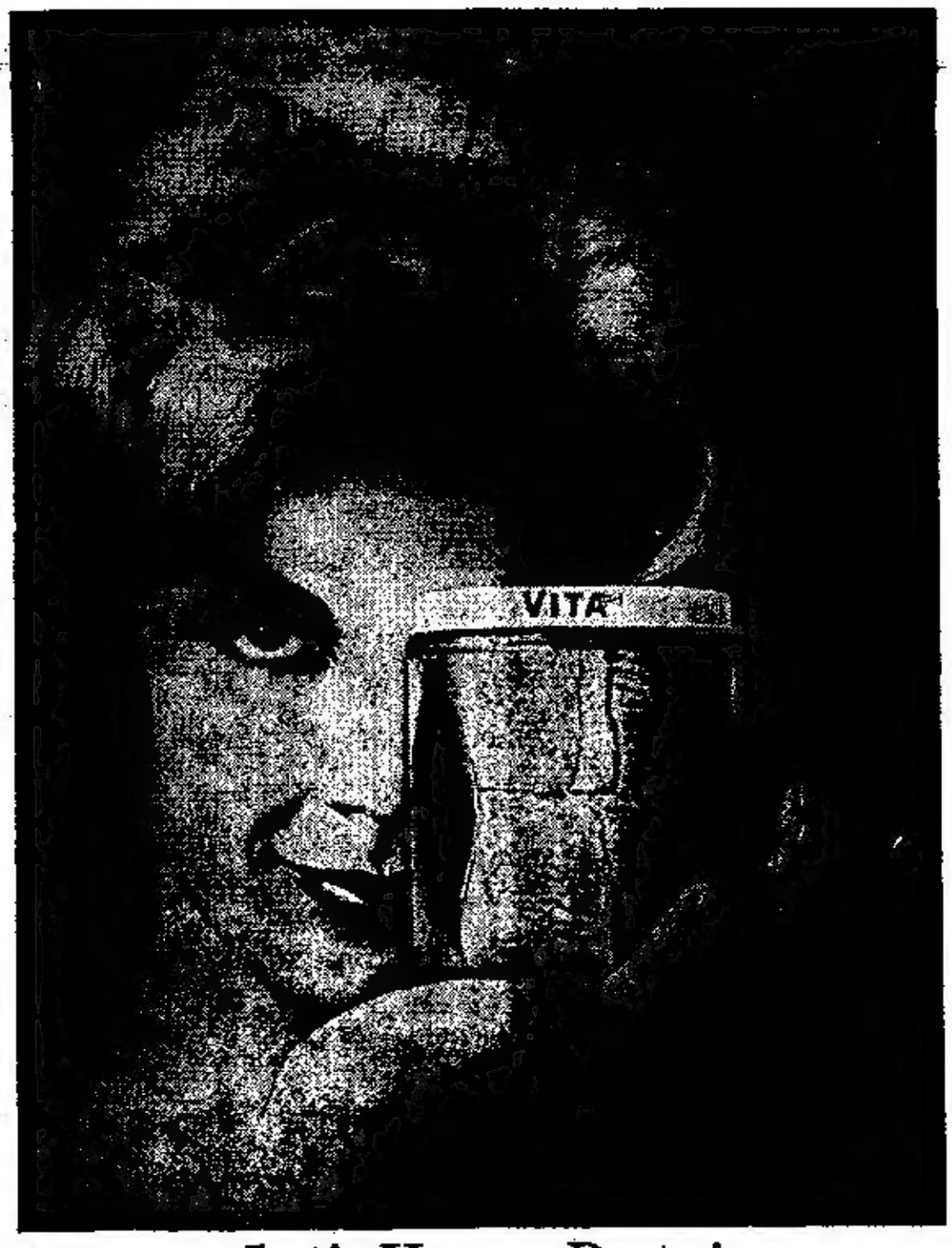


Let's Have a Party!

I'll bring the Vita Herring. It's a *real* party dish. No work and all pleasure. The tender herring morsels are ready to serve right from the jar with crisp onion rings and a fabulous sauce. There's Vita Herring in your choice of tangy sour cream, lightly spiced wine, or zesty cocktail sauce. They're so delicious I'll bring a jar of each. What will you bring? Just yourself—and a hearty appetite!

VITA HERRING.

# Social Notes—Toronto

Mr. and Mrs. Robert Shapiro, of Highland Park, Ill., visited their son-in-law and daughter, Mr. and Mrs. Joel Wagman (nee Patricia Shapiro), and Darryl Ann, and new-born twin daughters, Linda Jill and Lisa Joy, 888 Avenue Road.

Mr. and Mrs. Joel Kaplansky, 2 Elway Court, spent their honeymoon in Puerto Rico, and Jamaica, travelling via Trans-Canada Air Lines. Mrs. Kaplansky is the former Miss Gail Kay, daughter of Dr. and Mrs. Joseph E. Kay, 130 Ava Road. Mr. Kaplansky is the son of Mr. and Mrs. Morris B. Kaplansky, 54 Old Park Road.

Mrs. Goldie Feldman, 125 Hawthorne Street, Brooklyn, N. Y., visited her son-in-law and daughter, Mr. and Mrs. Shep Gangbar (nee Marion Feldman), and Ruth Stacey, aged two and one-half years, and new-born daughter, Natalie Maria, 117 Laurelcrest Avenue.

Dr. and Mrs. J. Goodman, 340 Hillhurst Boulevard, were in Montreal, Quebec, for the marriage of Miss Sandra Muzin, daughter of Mr. and Mrs. Louis Muzin, 403 St. Joseph Boulevard West, to Frank Schapira, son of Mr. and Mrs. Adolf Schapira, 1120 Lajoie Avenue, all of Montreal, which took place at Shaare Zedek Synagogue.

Mr. and Mrs. Harry Gould, and Mrs. Mariette Hazzan, all of Montreal, Quebec, visited their children, Mr. and Mrs. Raymond Hazzan (nee Dorothy Gould), and David, Arlene, and new-born daughter, Karen Ruth, 1603 Willow Tree Estates.

Mr. and Mrs. Morton J. Glickman, 675 Roselawn Avenue, are spending some time with his parents, Mr. and Mrs. L. Glickman, 821 Pratt Avenue, Montreal, Quebec.

Hans Sanders, son of Mr. and Mrs. Ben Sanders, 625 Lonsdale Road, is visiting Israel for one year.

Mrs. George W. Cohen and daughter, Miss Suzann P. Cohen, formerly of 38 Courcelette Avenue, Montreal, Que., have moved to 3555 Atwater Avenue, Montreal.

Mr. and Mrs. W. Kideckel, 103 Combe Avenue, celebrated their twenty-second wedding anniversary. They have two children, Karl and Lana Kideckel.

Mr. and Mrs. Hersh Gordon, 4 Mascot Place, visited her parents, Mr. and Mrs. Harry Feldman, 735 Bertrand Street, Montreal, Quebec.

Mrs. Esther Pancer, 3896 Bathurst Street, left via Trans-Canada Air Lines, for Miami Beach, Florida, where she will spend the winter.

Mr. and Mrs. Harold Brief, 100 Kenwood Avenue, returned from New York, where they spent their wedding trip, having travelled via Trans-Canada Air Lines. Mrs. Brief is the former Miss Fredelle Stein, daughter of Mr. and Mrs. Harry Stein, 179 Fairholme Avenue. Mr. Brief is the son of Mrs. Goldie Brief, 325 Markham Street, and the late Samuel Brief.

Mr. and Mrs. Harry Gurofsky, 5 Ava Crescent, are spending some time in New York, to visit their son-in-law and daughter, Dr. and Mrs. A. M. Crotin, of Brooklyn, N. Y.

Mr. and Mrs. Harry Pancer, 7 Bonnacord Drive, left for Miami Beach, Florida, via Trans-Canada Air Lines, and Jet, where they will spend their winter vacation.

Mr. and Mrs. Barry Feldberg, 2 Mascot Place, spent their honeymoon at the Nevele Country Club, in Ellenville, N. Y. Mrs. Feldberg is the former Miss Arlene Greenberg, daughter of Mr. and Mrs. Morris Greenberg, 4340 Bathurst Street. Mr. Feldberg is the son of Mr. and Mrs. Joseph Feldberg, 171 Brighton Avenue.

Mr. and Mrs. Arthur Sternberg, 119 Regent Road, returned from Winnipeg, Man., where they were present at the twenty-fifth wedding anniversary celebrations of Mr. and Mrs. Nate Roy, and Mr. and Mrs. Jack Miller, her brothers-in-law and sisters.

Mrs. Moses Horwich, 50 Hartley Avenue, is spending some time with her son and daughter-in-law, Mr. and Mrs. Herbert Horwich, and Adina and Avi, of Halifax, N. S.

Paul Gurofsky, son of Mr. and Mrs. Harry Gurofsky, 5 Ava Crescent, visited his grandmother, Mrs. Lillian Silver, of London, Ont.

Mr. and Mrs. Alex Richman, 294 Hillhurst Avenue, were in Montreal, Quebec, for the marriage of Miss Myra Berlin, daughter of Mr. and Mrs. Samuel Berlin, 4900 Plamondon Avenue, to their cousin, Simon Miller, son of Mr. and Mrs. Raymond Miller, 5005 Jean Brillant Avenue; all of Montreal, which took place at Chevra Kadisha-Bnai Jacob Synagogue.

Mr. and Mrs. Harry Pollock, 2 Geddes Court, entertained at a dinner party at their home, celebrating the engagement of their daughter, Miss Sheila Fern Pollock, to Stanley Kogon, son of Mr. and Mrs. Arthur Kogon, 25 Alexis Boulevard. Miss Sheila Fern Pollock, the bride-elect, is the sister of Miss Ellen Pollock; and of Mark, aged thirteen years; and the granddaughter of Cantor Akiva Bernstein, 44 Ardmore Road. Stanley Kogon, the groom-to-be, is the brother of Gary Kogon; and of David, aged thirteen years; and the grandson of Mrs. Edith Kogon, 217 Pannahill Road. The marriage will take place in December, 1963, at Adath Israel Synagogue. Jack Madonik played the accordion.

Michael, son of Mr. and Mrs. Edward Goldstein 75 McAllister Road was called to the Reading of the Law in celebration of his bar-mitzvah, at the Bnai Israel Beth David Synagogue. He is the grandson of Mr. and Mrs. Reuben Goldstein, 5 Flemington Road; and of Mrs. Sadie Price, 75 McAllister Road, and the late Meyer Price. A luncheon followed the services, at the Synagogue. Mrs. Goldstein, mother, wore a teal blue wool suit; with a white camellia corsage. Seated at the head table with the above were: Rabbi Albert Pappenheim and Philip Feilds. Here for the bar-mitzvah were Mr. and Mrs. John Taylor, of Orillia, Ont.

John, son of Mr. and Mrs. David Geist, 3232 Keele Street, was called to the Reading of the Law, in celebration of his bar-mitzvah, at Beth Emeth Synagogue. He is the brother of Miss Sylvia Geist, and Rose. Kiddush was observed. The same evening, at the Synagogue, a dinner-reception was held for two hundred and twenty guests. Mrs. Geist, the mother of the bar-mitzvah boy, wore a full-length gown of red velvet, with white pearl-drop beading on the fitted bodice; a scooped neckline; and flowing panels in the back. She had a corsage of white and red roses. Miss Sylvia Geist wore a white chiffon gown, with a draped bodice, with a V neckline, low in the back; and a full skirt; and a wristlet of pink and white roses. Rose Geist, the younger sister, wore a white silk dress; with a scooped neckline, and a full skirt; and a wristlet of white and pink roses. Seated at the head table with the family were: Rabbi and Mrs. Joseph Kelman; Mr. and Mrs. George Blank, of Bronx, N.Y.; Mr. and Mrs. Leon Drow, cousins; Mr. and Mrs. John Geist, uncle and aunt; and Sheldon Rosenberg, fiancee of Miss Sylvia Geist, who was master of ceremonies. John Geist, uncle, asked the blessing over the challah. Those assisting in the lighting of the candles with the above were: Mr. and Mrs. S. Top; Mr. and Mrs. Jack Taksa, Mr. and Mrs. David Drew, Isaac and Samuel Geist, and Mr. and Mrs. Monty Bradley, all cousins.

Mr. and Mrs. Pincus Gross, 36 Baldwin Street, were entertained at a dinner and reception at Adath Israel Synagogue, in celebration of their fiftieth wedding anniversary, by their children: Mr. and Mrs. David Gross, of Utica, N. Y.; Mr. and Mrs. Philip Gross, 136 Ava Road; Dr. and Mrs. Benjamin Gross, 32 Gordon Road; Mr. and Mrs. Frank Gross, 16 Markdale Avenue; Mr. and Mrs. Benjamin Estrin, 74 Danby Avenue; and Mr. and Mrs. Joseph Cole, 2 Candis Drive. Their grandchildren are: Leslie, son of Mr. and Mrs. David Gross; Miss Barbara Gross, Howard Gross, and Judith, children of Mr. and Mrs. Philip Gross; Daniel, Peter, Paul, and Jonathan, children of Dr. and Mrs. Benjamin Gross; Mr. and Mrs. Harvey Abrams, 111 Lawton Boulevard, and Susan, children of Mr. and Mrs. Frank Gross; Carol, daughter of Mr. and Mrs. Benjamin Estrin; and Kenneth and Sheri, children of Mr. and Mrs. Joseph Cole. One hundred and fifty guests were present. Mrs. Pincus Gross wore a gown of pink chiffon; and had a white orchid corsage. Also present were: Mr. and Mrs. Paul Shulman, and Esta, and Phillip; and Mr. and Mrs. William Slachter, all of Utica, N. Y.

Jerry Carl, son of Mr. and Mrs. Arnold Keshen, 22 Rambler Place, was called to the Reading of the Law, in celebration of his bar-mitzvah, at the Bnai Israel Beth David Synagogue. He is the twin brother of Julie Anne, aged thirteen years; and of twins, Harold and Frank, aged ten years; and grandson of Mr. and Mrs. Harvey Morris, 1996 Bathurst Street; and of Mr. and Mrs. Isadore Keshen, 4 Connaught Circle. Kiddush was observed. At a dinner and reception, that evening, Mrs. Keshen, the mother, received, in a blue chiffon cocktail-length sheath gown; with a wristlet of pink and white carnations. Mrs. Morris, grandmother, wore a black chiffon gown; with a straight skirt; and had a red and white carnation corsage. Mrs. Keshen, grandmother, was in black peau de soie; with a corsage of pink and white carnations. Julie Anne, his twin sister, was in pink organza, with a bouffant skirt; and a bolero jacket; and had a wristlet bouquet of blue and white carnations. Seated at the head table with the family, were: Jerry Morris, Miss Marian Keshen, Mrs. Esther Crystal; Jerry Fisher, master of ceremonies, and Mrs. Fisher. Isadore Keshen, grandfather, asked the blessing over the Challah. Those who joined them to light the candles, were: Mrs. Jack Gelber, and daughter, Renee, of Brooklyn, N. Y.; Mrs. Ann Levy, of London, England; Miss Shirley Phillip, Mr. and Mrs. Harry York, Mrs. Dora Morris, and Mrs. Philip Morris. Here for the bar-mitzvah were: Mr. and Mrs. Seymour Morris, of Hamilton, Ont.; Miss Anne Cohen, Miss Lillian Cohen, Jim Hoffman, Mr. and Mrs. Jerry Deutchman, Mr. and Mrs. Paul Deutchman, Mrs. Henry Munter, Miss Marian Keshen, Mrs. Esther Crystal, Miss Adele Haber, Mr. and Mrs. David Cohen, Mr. and Mrs. Manny Cohen, all of Buffalo, N. Y.; and Max Levenson, of Montreal, Que.

Paul Ivan, son of Mr. and Mrs. Jack Roth, 40 Lilywood Road, was called to the Reading of the Law, in celebration of his bar-mitzvah, at Adath Israel Synagogue. He is the brother of Mrs Howard Steinman (Revel Gail), 1401 Eglinton Avenue West; and of Marshall, aged eleven years; and the grandson of Mr. and Mrs. Max Roth, 376 Whitmore Avenue; and of Mr. and Mrs. Frank Grouse, of Minneapolis, Minn. At a Kiddush and luncheon, one hundred and twenty-five guests were present. Mrs. Roth, mother of the bar-mitzvah boy, wore a three-piece knitted suit, in royal-blue; and a white satin hat. The following evening a dinner and reception was held for two hundred and fifteen guests. Mrs. Roth, the mother, received, in a gown of white taffeta, with an Alencon lace bodice, encrusted with seed-pearl beads; and fashioned with a scooped neckline, and three-quarter-length sleeves; and lace appliques on the skirt, with bustle at the back. She had a white orchid wristlet. Mrs. Howard Steinman, sister of the bar-mitzvah boy, wore a gown of blue lace; and had a wristlet of pink roses and carnations. Mrs. Roth, the grandmother, wore an apple-green peau de soie gown, with appliques of lace and seed-pearl beads. Mrs. Grouse, the grandmother, wore a gown of royal blue taffeta; with lace bodice. They had corsages of red roses and white carnations. Samuel Taft, an uncle of the bar-mitzvah boy, was master of ceremonies; and Shlolme Naftolin, a great-great-uncle, asked the blessing over the challah. To participate in the candle-lighting ceremony, Marshall, brother of the bar-mitzvah, boy, called on the family, and: Mr. and Mrs. Howard Steinman, brother-in-law and sister; Mr. and Mrs. A. Kopstick, Mr. and Mrs. L. Rotin, Mr. and Mrs. Julius Rotin, Mr. and Mrs. Samuel Taft, Mrs. Minnie Taft, and Sheila, Paula, and Howard; all uncles and aunts, and cousins; Mr. and Mrs. H. Young, and Mr. and Mrs. Joseph Sloven, great-uncles and great-aunts; Melvin Orecklin, Karen, and Lorne Dublusky, and Larry Groskop. A birthday cake was presented to Mrs. Frank Grouse, grandmother of the bar-mitzvah boy, who celebrated her seventieth birthday. Here from a distance were: Mr. and Mrs. H. Rexler, uncle and aunt; and Mr. and Mrs. Arthur Lappin, all of Buffalo, N. Y.; Mr. and Mrs. Samuel Gellman, of Niagara Falls, N. Y.; and Mr. and Mrs. David Walters, of Guelph, Ont.; all cousins; Dr. and Mrs. Robert Richter, and Mr. and Mrs. Samuel Jacobs, all of Hamilton, Ont.

## DEATHS

**Morris Grossman, died on December 16, at Baycrest Hospital, at the age of ninety years. He was the husband of the late Mrs. Sarah Faige Grossman; and is survived by four sons: Izzie Grossman, 227 Homewood Avenue; The Honourable Allan Grossman, M.P.P., 325 Rosemary Road; Samuel Grossman, 4101 Bathurst Street; David Grossman, 69 Wenderley Drive; two daughters: Mrs. Yetta Wertman, of Kirkland Lake, Ontario; Mrs. Ida Offstein, 109 Livingstone Avenue; twenty grandchildren: Mrs. L. Shvemar (Bertha), 30 Invermay Avenue; Mrs. J. Harris (Anne), 41 Lyonsgate Drive; Murray Grossman, 21 Lomar Drive; and Mrs. S. Goldhart (Vivian), 227 Homewood Avenue; children of Mr. and Mrs. Izzie Grossman; Mrs. J. David (Denise), 11 Shallmar Boulevard; Larry, and Susan; children of The Honourable and Mrs. Allan Grossman; Bernard Grossman, son of Mr. and Mrs. Samuel Grossman; Samuel Grossman, 4 Mascot Place; and Lawrence Grossman; sons of Mr. and Mrs. David Grossman; Irving Grossman, 19 Bayhampton Court; Michael Grossman, of Fairlawn, N. J.; and Mrs. C. Goldberg (Pearl), 231 Homewood Avenue; children of the late Mr. and Mrs. Louis Grossman; Donald Wertman, of Kirkland Lake, Ont.; and Dr. Murray Wertman, of St. Catharines, Ont.; sons of Mrs. Yetta Wertman, and the late Samuel Wertman; Gordon, and Bernard Offstein, sons of Mrs. Ida Offstein, and the late David Offstein; Dr. Bernard Blackstein, of Niagara Falls, Ont.; Marvin Blackstein, 38 Transwell Avenue; and Miss Sandra Blackstein; children of Max Blackstein, and the late Mrs. Nellie Blackstein; and thirty great-grandchildren: Leslie, and Richard, children of Mr. and Mrs. Donald Wertman; Daniel, Julie, Samuel and Roberta, children of Dr. and Mrs. Murray Wertman; Susan, and Janet-Lee, children of Mr. and Mrs. L. Shvemar; Sharon, Alana, Ricky, and Robbie, children of Mr. and Mrs. I. Harris; Brenda, Linda and Pamela, children of Mr. and Mrs. Murray Grossman; Cheryl Anne, daughter of Mr. and Mrs. S. Goldhart; Glenn Russell, son of Dr. and Mrs. J. Davis; Gary, Susan, and Pamela, children of Dr. and Mrs. Bernard Blackstein; Jerry, Rickie, and Deborah, children of Mr. and Mrs. Marvin Blackstein; Sharon, and Sheldon, children of Mr. and Mrs. Irving Grossman; Susan, Irwin, and Larry, children of Mr. and Mrs. Michael Grossman; Laurie, and Allan, children of Mr. and Mrs. C. Goldberg. Morris Grossman was the father of the late Louis Grossman, and the late Mrs. Nellie Blackstein. Rabbi David Monson, and Rabbi Samuel Langner officiated at funeral services. Interment was in the Ostrovtzer section of Lambton Park Cemetery. Shiva was at 109 Livingstone Avenue, the home of Mrs. Ida Offstein. Morris Grossman was born in Ostrovtee, Poland, and came to Toronto fifty-five years ago.**

Max Goldman, 397 Spadina Avenue, died at New Mount Sinai Hospital, on December 11, at the age of eighty-seven years. He is survived by his wife, Mrs. Mary Goldman; three sons: Morris Goldman, 200 Strathearn Road; John Goldman, and Al. Goldman, 8 Meadowbrook Avenue; eight grandchildren: Mrs. Donald Pearlson (Mona), 9 Dinan Street; Mrs. M. Naiberg (Mindel), 41 Lisnom Crescent, and Philip, children of Mr. and Mrs. Morris Goldman; Stephen and Nancy, children of Mr. and Mrs. John Goldman; Arnold and Frances, children of Mr. and Mrs. Al. Goldman; Mrs. Alex Rosenberg (Joyce Mona), 125 Sandringham Drive; and Miss Jacqueline Goldman, daughters of the late Mr. and Mrs. Gordon Goldman; six great-grandchildren: Howard, Perry, and Jeffrey Pearlson; Ruth and Stewart Naiberg; and Jo Anne Rosenberg; a sister, Mrs. Gertrude Siegel, 2608 Bathurst Street; and a brother, Louis Goldman, 155 Hillmount Avenue. Mr. Goldman was the father of the late Gordon Goldman. Rabbi David Monson officiated at funeral services, at Beth Sholom Synagogue. Interment was at Mount Sinai Memorial Park. Shiva was at 200 Strathearn Road, home of Mr. and Mrs. Morris Goldman, son and daughter-in-law.

Samuel Gold, 248 Armour Boulevard, died on December 14, at the age of sixty-two years. He is survived by his wife, Mrs. Jennie Gold; a son, Victor Gold, 26 Artreeva Drive; three grandchildren: Robby, Jay and Lorie Gold; two sisters: Mrs. M. Birenbaum (Molly), 33 Garthdale Court; and Mrs. Sadie Waxman, 4000 Bouchette Avenue, Montreal, Que. Rabbi David Monson officiated at funeral services. Interment was at Sunnyside section of Mount Sinai Memorial Park. Shiva was at the home.

Mrs. Esther Bercowitz, 2100 Bathurst Street, formerly of Hamilton, Ont., died on Monday, December 16, at the Doctors' Hospital, at the age of seventy-two years. She was the widow of Leon Bercowitz; and is survived by a son, Harry Geller, 28 Strathearn Road; a daughter, Mrs. I. Kates (Zelma), 42 Forden Crescent, Montreal, Que.; six grandchildren: Judy, Michael, and Ruth Geller; Michael Kates and Mrs. Gerald Rubenstein (Marcia), of Pittsburgh, Pa., children of Mr. and Mrs. I. Kates; and Mrs. Gary Conn (Jean), 710 Spadina Road; three great-grandchildren: Ellen and Carol Rubenstein; and Laurie Conn; and a brother, Samuel Kertzer, 155 Reiner Road. Rabbi W. Gunther Plaut, assisted by Rabbi Morris Kertzer, officiated at funeral services at Holy Blossom Temple. Interment was at Hess Street Synagogue Cemetery, in Hamilton, Ont. Shiva was at 28 Strathearn Road, home of Mr. and Mrs. Harry Geller, son and daughter-in-law.

Saul A. Silverman, 1 Benvenuto Place, Toronto, and 356 McNaughton Terrace, Sudbury, Ont., died on Friday, December 14, at the Toronto General Hospital, at the age of sixty-six years. He is survived by his wife, Mrs. Isabel Silverman; a son, Peter Silverman; a daughter, Miss Judith Silverman; and two sisters: Mrs. H. Theaman (Sylvia), of Scarsdale, N. Y.; and Miss Elaine Silverman, of Toronto, Ont. Rabbi W. Gunther Plaut officiated at funeral services at Holy Blossom Temple. Rabbi Abraham L. Feinberg delivered the eulogy. Interment was at Holy Blossom Memorial Park. Shiva was at the home, 1 Benvenuto Place. Mr. Silverman was the son of the late Mr. and Mrs. Aaron Silverman, pioneer residents of Sudbury. He attended the University of Toronto, and graduated with an honour Bachelor of Arts degree. He received his Master of Arts degree at Cornell University, and a major in business administration. He also studied law. He married Miss Isabel Sommer, of Montreal, Que., in 1932 and they settled in Sudbury where he entered his father's business, supported every business venture for the betterment of Sudbury, and founded the Sudbury Businessmen's Association. He was a member of Holy Blossom Temple in Toronto. He was governor, and member of the executive committee of Laurentian University; honorary Lt.-Col. 58th Light Anti-Aircraft Artillery Regiment, R.C.A.; first chairman of the board of the Sudbury General Hospital; and later an honorary member of the board; member of the board of the Sudbury Memorial Hospital; honorary life member of the Rotary Club; trustee and life member of the Y.M.C.A.; honorary member of the advisory board of the Salvation Army; honorary member of the advisory board of the Boy Scouts; honorary general chairman of Sudbury and district Welfare Federation; honorary member of the Navy League of Canada; and member of Freemasons, Sudbury Lodge. In Toronto, he was a life governor of the New Mount Sinai Hospital; life member of the Royal Ontario Museum; and of the Toronto Art Gallery; and honorary life member of the Mount Sinai Lodge. He was a patron of the National Ballet Guild, Stratford Shakespearean Festival, Dominion Drama Festival, Toronto Symphony Orchestra, Canadian Opera Company, and the Canadian Players Foundation. Saul A. Silverman was elected to the first Board of Control of Sudbury, 1952; he was honorary general chairman of the United Welfare Fund; member of the Canadian Chamber of Commerce; Board of Trade, of Toronto; Rotary Club, Granite Club, Copper Cliff Club, and Sudbury Yacht Club, in Sudbury; Primrose Club, and Oakdale Golf Club, in Toronto; Montefiore Club, in Montreal, Que.; Pi Lambda Phi Fraternity, Cornell University; and the Harmonie Club, in New York. He was president of A. Silverman & Sons, Limited, the largest department store in Sudbury.

## BIRTHS

Born, to Mr. and Mrs. Marvin Sniderman (nee Rosalie Markowitz), 1570 Lawrence Avenue West, on December 9, at the Branson Hospital, a son; grandson of Mr. and Mrs. David Markowitz, 48 Avonal Drive; and of Mr. and Mrs. Benjamin Sniderman, of Galt, Ont.; great-grandson of Mrs. Fanny Kupsov, 88 Montrose Avenue, and the late Frank Kupsov.

Born, to Dr. and Mrs. Paul Walfish (nee Sandra Katz), 280 Poyntz Avenue, on December 16, at New Mount Sinai Hospital, twin daughters, Marci Susan and Carolyn Brenda; sisters of Lori, aged three years; granddaughters of Mr. and Mrs. Henry Walfish, 24 Hawarden Crescent; and of Mr. and Mrs. Bernard Katz, 33 Glenayr Road; great-granddaughters of Mrs. Rachael Nissenbaum, 93 Dunloe Road; of Mr. and Mrs. Julius Katz, 3660 Bathurst Street; of Mr. and Mrs. B. Wolfish, 305 Chaplin Crescent; and of Mrs. Rebecca Sonshine, 441 Wilson Avenue West.

Born, to Mr. and Mrs. Raymond Hazzan (nee Dorothy Gould), 1603 Willow Tree Estates, formerly of Montreal, on December 3, at the Mount Sinai Hospital, a daughter, Karen Ruth; sister of David, aged four and one-half years; and Arlene, two; granddaughter of Mr. and Mrs. Harry Gould; and of Mrs. Mariette Hazzan, and the late David Hazzan, all of Montreal.

Born to Mr. and Mrs. Andrew Adler (nee Livia Szenes), 22 Rostrevor Road, on December 1, at New Mount Sinai Hospital, a son, Robert Steven; brother of Thomas George, aged nineteen months; grandson of Mrs. Piri Szenes, 22 Rostrevor Road, and the late Elemer Szenes; and of the late Mr. and Mrs. Samuel Adler.

Born, to Mr. and Mrs. Douglas Roher (nee Lila Shiner), 32 Blithfield Avenue, on November 29, at Toronto General Hospital, a son, Jonathan Kevin; brother of Eric, Joanne and Suzi.

Born, to Mr. and Mrs. Bill Halman (nee Roslene Hamer), 578 Deloraine Avenue, on December 6, at the New Mount Sinai Hospital, a son, Mark Howard; brother of Jeffray Alan, aged two and one-half years; and grandson of Mr. and Mrs. J. Hamer, 331 Markham Street; and of Mr. and Mrs. T. Halman, 26 Menin Road.

Born, to Mr. and Mrs. Harold Myers (nee Estelle Franks), 93 Neptune Drive, on December 18, at New Mount Sinai Hospital, a daughter, Stephanie; sister of Russell Mark, aged four years; granddaughter of Mr. and Mrs. Jack Myers, of London, England; and Mr. and Mrs. Joseph Franks, of Hove, England; and great-granddaughter of David Tennant, of Hove, England.

Born, to Dr. and Mrs. Murray Herst (nee Roslyn Ezrin), 2 Vernham Avenue, on December 8, at New Mount Sinai Hospital, a daughter, Beth Francine; sister of Adam, aged two and one-half years; and of Jordan, one and one-half; granddaughter of Mr. and Mrs. William Ezrin, 336 Joicey Boulevard; and of Joseph Hershkovitz, 3253 Bathurst Street; great-granddaughter of Mrs. Anne Sloteroff, 32 Elm Ridge Drive.

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# TORONTO MEETINGS

## ★ JEWISH PUBLIC LIBRARY ★

Of Toronto held an evening at the Library auditorium, 22 Glen Park Avenue, in honour of Jewish Book Month, Isaac Bashevis Singer, of New York, the novelist, was the guest speaker, on "Trends In Contemporary Yiddish Prose". Chairman was Morley J. Pape, treasurer of the library, and chairman of the Jewish Book Month committee. Julius Hayman, vice-president of the Library, spoke on "Jewish Literary Creativity In Recent American Fiction". Seated at the head table were: Mrs. Benjamin Lappin, H. Steiner, Isaac Bashevis Singer, Bert Godfrey, Library president; Morley J. Pape, P. Miransky, and K. Berger. In an open discussion, those who took part were: S. Altman, I. Appel, B. Keyfitz, L. Zucker, and L. Green.

## ★ MACHZIKEI BNAI ISRAEL ★

Synagogue, Ladies Auxiliary Chanukah party, at the Synagogue, had as chairman, Mrs. Hannah Baker, the president. Julius Marcus was toastmaster, and spoke on Chanukah; and on Jewish National Fund boxes, which were brought in, to be emptied; in charge of Mrs. I. Cash, convener. Sisterhood opening meeting was at the home of Mrs. B. Rose, 156 Caribou Road, president. A meeting followed at the home of Mrs. T. Cohen, 21 Mayfair Avenue. $50.00 was donated to the Jewish Home for the Aged and Baycrest Hospital. The next meeting will take place on January 14, at 8 p.m., at the home of Mrs. H. Karn, 66 Acton Avenue.

## ★MIZRACHI-HAPOEL★

Hamizrachi Minnie Etlin Chapter met at the home of Mrs. B. Goldenberg, 53 Burnside Drive. Mrs. J. Rose, president, presided. Mrs. M. Kurtz reported on the bazaar. Mrs. K. Devor was asked to arrange for a future rummage sale; and tea will be held in April. A raffle donated by the hostess was won by Mrs. J. Tarshis. Assisting the hostess, were Mrs. E. Skolnick and Mrs. M. Swartz.

## ★ SHAARE TEFILLAH ★

Synagogue, Bernard Rosensweig, Rabbi: At the dedication weekend, on the completion of the building, a symposium on "The Traditional Synagogue In Changing Times", was held as the Oneg Shabbat; and participating were: Rabbi William Herskowitz, of Greystone Jewish Centre, Yonkers, N.Y.; Rabbi M. Ochs, of Torah Emeth Synagogue; Cantor J. Wider, and Victor Geller, director of community services, Yeshiva University. At Saturday morning services, Rabbi Rosensweig spoke on: "The Challenge And The Goal". That Saturday afternoon, Rabbi Abraham Price spoke on a Talmudic dissertation, on the theme of dedication; and participating were Rabbi Shlomo Hochler and Cantor J. Wider. Shlomo Carlebach, the Chassidic folk singer, presented an evening of folk songs. At the dedication ceremonies, Sunday afternoon, Dr. I. S. Ben Meir, deputy speaker of the Israeli Knesset, and advisor to the Israeli delegation to the United Nations, was the guest speaker. At the dedication dinner, seated at the head table, were: Rabbi and Mrs. Bernard Rosensweig; Rabbi William Herskowitz, of Yonkers, N.Y.; Rabbi and Mrs. M. Caplan, Rabbi and Mrs. P. Rosensweig, of Kitchener, Ont.; Rabbi and Mrs. M. Green, of Hamilton, Ont.; Rabbi and Mrs. Moses Burak, Rabbi and Mrs. Shlomo Hochler, Rabbi and Mrs. Walter Wurzburger, Rabbi and Mrs. G. Felder, Dr. Samuel Belkin, president of Yeshiva University, in New York; Dr. I. S. Ben Meir, Dr. and Mrs. M. B. Weinberg, Mr. and Mrs. Frank Mushell, Mr. and Mrs. Victor Geller; Mr. and Mrs. B. Raskin, Mr. and Mrs. Mark Levy, Mr. and Mrs. J. Nussbaum, of New York; Mr. and Mrs. Samuel J. Sable, Mr. and Mrs. Samuel Zeldin, Mr. and Mrs. J. Irving Oelbaum, Mr. and Mrs. Jack Ross, Mr. and Mrs. Meyer Gasner, Mr. and Mrs. A. Greenspan, and Mr. and Mrs. H. Magder. Dr. Samuel Belkin was the guest speaker. On the board of governors are: Frank Mushell, president; A. Bergson, immediate past president; Jack Ross and Samuel Zeldin, vice-presidents; Alec Greenspan, treasurer; Harry Magder, secretary; David Mincovitch, parnass; Henry Moskowitz and Sol. Rubenstein, Gabboim; Max Clement, Brotherhood president; Mrs. J. Deson, Sisterhood president; Max Greenberg, Harry Magder, Frank Mushell and Dr. M. B. Weinberg, past presidents; trustees: Jack Berg, A. Caas, David Cohen, Jack Cornfield, Wilfred Goldman, David Josephs, Joseph Kirshin, Max Kurtz, Ralph Malach, Cyril Newman, Jack Pollishuke, Ben Raskin, Dr. Norman Rasky, Louis Rosenberg, David Rotenberg, Jack Schwartz, Pesach Schindler, Alex Serota, Norman Shapiro, A. Sheff, Richard Shiff, Morris Starkman, David Sugar, and W. Tishler.

## ★ JEWISH PUBLIC LIBRARY ★

Of Toronto: In honour of Jewish Book Month, a symposium, "The Bible: Eternal Book", was sponsored by the Library. The moderator was Morley J. Pape, chairman of Jewish Book Month. The Panelists were: Rabbi Moses Burak, of Beth Jacob Synagogue, on "Biblical Influence On Language"; Rabbi Louis J. Cashdan, of Temple Emanu-El, "The Bible's Relevance For Modern Man"; and Rabbi David Monson, of Beth Sholom Synagogue, "The Bible As The Word Of God". Bert Godfrey, president of the Jewish Public Library, thanked the speakers.

## ★ BETH TZEDEC ★

Synagogue, Dr. Stuart E. Rosenberg, Rabbi: Elected Ellis I. Shapiro, president; Dr. Murray L. Simon, chairman of the board; Dr. Nathan N. Levinne and J. Barney Goldhar, vice-presidents; Irving D. Wintrob, parnas; Max B. Nemoy, gabbai; Sydney V. Roth, honorary secretary; Joseph Doran, treasurer; Harry Lewis, vice-chairman of the board; Morris B. Kaufman, immediate past president; J. Irving Oelbaum, Albert Shifrin, past presidents; Bert Godfrey, honorary president; board of governors: Mrs. Edsel Benatein, Hy Cooper, Lewis E. Field, Jack Friedman, A. Ginsburg, John J. Glass, Shepsial Glazier, Milton E. Graff, Nathan O. Hurwich, Jack Jacobs, Harry Jordan, Mrs. H. Kallos, Murray L. Keyfetz, Herman Klebanoff, Dr. Harry A. Landsberg, E. Harry Lepofsky, Murray L. Levin, Mrs. J. J. Mann, Isadore Markus, Controller Herbert Orliffe, Louis H. Poslums, M. Richmond, Abraham Sprachman, Joseph Starkman, Jules Surdin, and Louis L. Track.

## ★ SHAAREI SHOMAYIM ★

Synagogue Sisterhood Chanukah luncheon meeting had seated at the head table: Rabbi and Mrs. Walter S. Wurzburger, Cantor and Mrs. Nathan Adler, Mesdames Ted Waldman, Manny Spring, Sol Swartz, Jennie Basser, Mrs. Ted Waldman, president, welcomed the gathering. Rabbi Wurzburger gave a Chanukah address, on "The Beauty Of Holiness". Mrs. Sol Swartz, vice-president, introduced the programme. Cantor Nathan Adler sang Chanukah and Israeli songs; the pianist was Mrs. Manny Spring. Mrs. Louis Rubin narrated the story of Chanukah. The guests of honour, of the Jewish Home For The Aged, Mesdames Annie Goldman, Rose Groeberg, Fanny Gollom, Becky Rocklin, Bessie Sussman, Tillie Warner, Mathilda Weissbrot, Millie Biback, 11t candles on the head table Menorah; and received gifts.

## ★ BETH TORAH ★

Sisterhood general meeting was at 47 Glenbrook Avenue. Mrs. Louis Lukofsky, president, presided. The final report on the fall dance was given by Mrs. Solomon Bond, convener; reports were given by Mrs. Mark Goldenberg, treasurer, and Mrs. Harry Bain, secretary. Mrs. Jack Zidenberg was in charge of the programme for the latter part of the evening.

## ★ BNAI BRITH WOMEN ★

Sha'aron Chapter Number 1086 held a tea and art exhibit at Bnai Israel Beth David Synagogue. The conveners were Mrs. Morris Dadoun and Mrs. Arnold Stein. The patronesses were: Mesdames Joseph Blitstein, Jack Brodsky, Moses Brown, Joseph Cohen, Morris Dadoun, William Dennison, Marvin Donin, Gerry Edelist, Morris Factor, Arnold Feldman, Samuel Feldt, David Freedman, Harvey Freedman, Robert Gail, Esther Glass, Seymour Janiket, Nathan Kalman, Diane Lander, Hyman Lasky, Marvin Taylor Lee, Wilfred Levey, Michael Picov, Jack Reinsilber, George Slaman, Sydney Rosen, Wilfred Ross, Michael Stern, Stanley Yurovits, Aaron Volpe, and Max Yack.

## ★ VARIETY CLUB ★

Women's Committee of Tent Number 28, held their annual Christmas party at Variety Village. Mrs. Paul Green is president. Conveners were: Mesdames B. Smith, H. Smith, E. Smith, Frank Goldhar, A. Laurie, S. Glasier, Kate Stone, Belle Bennett, L. Davidson, and L. Bishop.

## ★ HEBREW MEN OF ENGLAND

Congregation at a formal installation dinner at the Viewmount Centre, these officers were elected: Paul Rubin, president; Leo Back, vice-president; A. Tobe, treasurer; Harry Moscoe, Q.C., Sydney Himel, and Isadore Gollish, trustees; and chairman: Harvey Jacobson, Dr. John Goldberg, Samuel Gwartzman, Harry Greenspoon, Leo Szigeti, and S. Fruitman. Sod turning ceremonies will take place about March 1, with actual construction following immediately, for the new $2,000,000 Synagogue, in the planning stage for three years.

## ★ UNITED JEWISH APPEAL ★

National conference, and the 48th annual meeting of the Joint Distribution Committee, in New York, were attended by Ray D. Wolfe, chairman of the Toronto campaign; Mrs. John R. Devor, Women's Division chairman; Mr. and Mrs. Bernard C. Kurtz, Mr. and Mrs. Morry Wingold, Benjamin Schneider, Bert Adams, newly-appointed campaign director, Dr. Astorre Mayer, chairman of The Standing Conference on European Jewish Community Services, who is also president of the Milan, Italy, Jewish community, described the co-operation of European Jewish communities and their special efforts to aid the Jewish agencies in France to meet the needs of refugees from North Africa and other areas. Other speakers were: Moses A. Leavitt, JDC executive vice-chairman, and Charles H. Jordan, director-general for overseas operations of the JDC, who was here recently. He directs the agency's welfare operations in 27 countries around the world; and presented the proposed budget for 1969. The JDC receives most of its funds from United Jewish Appeal campaigns

# MARRIAGES

### BRIEF-STEIN

The marriage of Miss Fredelle Stein, daughter of Mr. and Mrs. Harry Stein, 179 Fairholme Avenue, to Harold Brief, son of Mrs. Goldie Brief, 325 Markham Street, and the late Samuel Brief, was solemnized on December 9, at half-past five o'clock, at Adath Israel Synagogue, by Rabbi Erwin Schild, assisted by Cantor Murray Nixon. The bride, given in marriage by her parents, wore a gown of white peau de soie, with appliques of lace, encrusted with seed-pearl-beads. It had a fitted bodice; and long sleeves; and a scooped neckline, criss-crossed at the front; and a full skirt, which shaped to a chapel train. Her fingertip veil of tulle illusion was attached to a crown of seed-pearl-beads; and she carried a cascade bouquet of orchids and stephanotis. Miss Nancy Stein, sister of the bride, was maid of honour, wearing a gown of turquoise-blue peau de soie, with a scooped neckline; and three-quarter-length sleeves; and a full skirt. Her headdress was of white tulle, with a garland of lily of the valley; and she had a cascade bouquet of white roses. Miss Helen Brief, sister of the groom; and Miss Lorna Dennis, were bridesmaids. Each wore a gown of pale-blue peau de soie, with a full skirt; and a matching headdress; and carried a cascade bouquet of yellow roses. Rosalyn Stein, cousin of the bride, was flower girl. She wore a dress of pale-blue organdy. Her headdress was a garland of white flowers; and she had a nosegay of rosebuds, tinted to match her dress. Carl Gordon was best man. The ushers were: Edward Samilijan, and Melvin Lubow, both of Boston, Mass.; Lieutenant Albert Lampert, of West Virginia; all cousins of the groom; Gerald Goodman, cousin of the bride; Malcolm Robinson, and Sydney Lipson, Neil Stein, brother of the bride; and Perry Tohn, cousin of the bride, were junior groomsmen. Three hundred guests were received at a dinner and reception, at the Synagogue. Mrs. Stein, mother of the bride, wore a full-length gown of pale-blue brocaded satin, with a full skirt; and a matching headdress. Mrs. Goldie Brief, mother of the groom, who was escorted down the aisle by J. Ginsberg, uncle of the groom, wore a full-length gown of medium-blue satin; and had a matching headdress. Both had wristlets of red roses. Mrs. Fanny Goodman, grandmother of the bride, who was escorted by her son, Harry M. Goodman, wore a teal-blue crepe gown, with a lace bodice; and a matching headdress; and had a corsage of red roses. Mr. and Mrs. Harold Brief left via Trans-Canada Air Lines, for New York, for their honeymoon. The bride departed in a pale-green knitted wool suit; with a beige feathered hat; and black accessories; and had a corsage of yellow roses. They are residing at 163 Kenwood Avenue. Here for the wedding were: Mrs. Seymour Levine, of New York, aunt of the bride; Mr. and Mrs. Hyman Lampert, of Boston, Mass., uncle and aunt of the groom; Mrs. Edward Samilijan, and Mrs. Melvin Lubow, both of Boston, Mass.; and Mrs. Albert Lampert, of West Virginia; all cousins of the groom; Mr. and Mrs. A. Cohen, and Mr. and Mrs. N. Rosenberg, all of Chicago, Ill.

## U.J.A. MUST RAISE

(Continued from Page One)

Another large item in the budget was $7,650,000 for the agency's welfare program among aged, ill, and handicapped newcomers to Israel. The next largest item, $6,473,000 is for aid in Europe — mostly for refugees — the bulk of it in France.

Mr. Jordan also told the delegates, says the New York Times, that the Joint Distribution Committee must still provide help to 100,000 Jews in the Moslem countries of North Africa and the Near East despite large-scale emigration.

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## ISRAELI HIGH COURT RULING IN MONK'S CASE POINTS UP NEED

(Continued from Page Six)

who persecuted their former Jewish brethren. But Brother Daniel's "personal human decency has nothing to do with the case," the court said.

The case was considered of great significance in Israel, says Alvin Rosenfeld, New York Herald Tribune writer, both because it revived the argument of the Apostles that a man could be Jewish and yet follow Christ and because it involved a concept — the term Jew — which has never been defined under Israeli law.

The question of "what is a Jew?" has led to one Cabinet crisis and has agitated Israel periodically since its creation as a Jewish state fourteen years ago. The court did not define who is a Jew, but it did say who is not — namely, a convert from Judaism.

The importance which the court gave to the case was emphasized by the fact that four out of the five justices wrote lengthy opinions, filled with philosophical discussion and dotted quotations from Jewish thinkers.

The majority decision read by Justice Silberg, an expert in Talmudic law, cited the Talmudic ruling that "a Jew, even though he has sinned, remains a Jew" and said there was no doubt that a convert remains Jewish under religious law.

The Jewish religion, Justice Moshe Landau explained in a concurring opinion, adopts this stand not because it wishes to forgive the convert, but because it does not allow a Jew to discard his Jewishness.

However, the majority decision declared, the Law of the Return is a civil act and therefore religious law does not apply, says the New York Herald Tribune. Jewish religious law considers an apostate still a Jew, but puts him in a special category. One who renounces the Jewish faith is denied religious privileges, though he continues to be bound by Judaism's ritual and moral obligations.

In Brother Daniel's case, the court ruled the word Jew as used in the law must be explained according to its "ordinary meaning" and interpreted as the Jews themselves, being closest to the question and knowing better than anyone else "the content of the concept Jew," understand the term.

The Israeli Jew, whether religious or not, derives language, culture, and national pride from "historic Judaism," the majority ruling continued, and while Brother Daniel cannot take part in the world of Judaism and thus lacks an inner identification with Israeli society, he must remain "lover from outside, a distant brother."

Justice Landau put the conclusion somewhat differently, declaring that a convert severs himself from the national past of his people and therefore ceases to be Jewish "in that national sense which finds expression in the Law of The Return," says the New York Herald Tribune. Nationalism and religion are "inextricably intertwined," he said, in the sources of the past from which the law is drawn.


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*I wholly disapprove of what you say and will defend to the death your right to say it. — Voltaire to Helvetius.*

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# JUDAISM AND ETHICS

BY RABBI NORMAN E. FRIMER, WITH AN EDITORIAL ADVISORY BOARD OF TEN RABBIS AND THREE LAYMEN; AND REPRINTED BY KIND PERMISSION OF THE B'NAI B'RITH YOUTH ORGANIZATION. DR. NORMAN E. FRIMER IS NEW YORK METROPOLITAN REGIONAL DIRECTOR OF THE B'NAI B'RITH HILLEL FOUNDATIONS AND DIRECTOR OF THE HILLEL FOUNDATION AT BROOKLYN COLLEGE

Born in Toronto, Ontario, Rabbi Frimer was ordained in 1940 at the Hebrew Theological College in Chicago. He received the degree of Doctor of Hebrew Literature from Yeshiva University in New York. A former vice-president of the Rabbinical Council of America, and currently a member of the Council's national executive committee, Dr. Frimer is widely sought in the United States and Canada as a lecturer in the fields of Jewish Thought, The World of Rabbinics, Youth and Jewish Education. He is a former instructor of Judaic Studies at Brooklyn College; a staff member of the B'nai B'rith Adult Jewish Education Institutes; a member of the National Hillel Cabinet; serves on the publications commission of the B'nai B'rith Department of Adult Jewish Education. Dr. Frimer occupied a pulpit in Maywood, Illinois, from 1941-1943 before joining the staff of the B'nai B'rith Hillel Foundations as Hillel Director at the City College of New York. In 1945 he became Hillel Director at the University of Minnesota, where he remained until 1949, when he left to become Dean of Students at the Hebrew Theological College.
He assumed his present post in 1953.

"Young Ladies and Gentlemen! America today must be concerned not only with the education of the minds of its young people but also of their hearts. For democracy can be victorious in the world of tomorrow if its citizens are blessed not alone with great minds but more especially with great hearts."

**Religion, the basis of ethics:**

These opening words of an address presented at an American high school graduation could have been spoken by a person belonging to almost any of the major religious groupings in our country. For every religion, in addition to its own form of worship, its rituals, its doctrines, its customs and institutions, tries to draw up for its followers an ethical system — a guide to what it considers the right or ethical way to act toward one's fellow man.

*Ethics, the Heart of Jewish Religion*

As the mother religion of western civilization, Judaism, which has given mankind the ethical principles by which to live, does no less. There is only one basic difference. In Judaism ethics are more than just another facet of religion; they are its very heart.

This is clearly illustrated in the famous anecdote in the Talmud regarding an idol-worshipper who came to the saintly Rabbi Hillel in order to be converted. There was, however, one condition which he imposed. "Teach me the whole Torah," insisted the pagan, "while I stand on one foot." That was his way of saying. "Tell me what Judaism is all about in one easy lesson." Someone else might have been annoyed by such an impossible demand, but not Hillel. Gently and patiently he replied: "Whatever is hateful unto you, do not do to your fellowman. That is the whole Torah, and the rest is commentary. Go and study it."

We can be sure that Hillel did not mean that there was nothing more to Judaism than ethics. After all, he did urge the convert to go and study the commentary. What he did imply was that ethical living was the very core of our religion. Consequently, since no human being can live without a heart, neither can Judaism. The challenging question, however, might be, why does the Jewish heritage place so much central emphasis on ethical conduct?

*Conception of God, Source of Jewish Ethics*

For the answer we must turn to the basic source-books of our faith. They are the Bible and the Talmud, which are as fundamental to an understanding of Judaism as, say, the Declaration of Independence and the Constitution are for a full appreciation of the American way of life.

Even a quick examination of these Jewish texts will demonstrate that our principal ethical ideas and the top position they occupy in Judaism had their origin in our unique conception of God. Let us now see how this Jewish conception of God was tied in with the Jewish conception of man, how he, as a "child of God," was entitled to be treated, and obligated to treat others, with love, honor, and dignity, and how this was to be achieved by imitating the ways of God, His goodness, His righteousness and His loving-kindness. We shall then discuss the role of the Prophets in furthering these Jewish patterns of ethical behavior and follow up with a brief commentary on the Talmudic views regarding Justice, Peace, and Truth, as reflected in the light of today's troubled world.

*Monotheism and Ethics*

In democratic countries, monotheism, the belief in one God, is taken for granted. What intelligent person, we think to ourselves, would believe in idols? If one does have a faith in God, then one almost automatically accepts Him as the Ruler of the whole universe. We no longer limit Him to being the God of just one country or of just one people. Nor is He considered the Master of just the earth, or of only the waters, or of any other single force of nature. That is a primitive attitude and an uncivilized one. Man has come a long way from that. We assume that one God is the Creator and Guide of the whole universe and all humanity, which is another way of saying we believe in Monotheism.

This belief in Monotheism constituted at one time a revolution in thought. That is why it took centuries before this precious advance in religious thinking, which was brought to the world by our Jewish forefathers, was accepted as a universal truth. Monotheism, as the Jews understood it, was real dynamite, exploding the many myths and prejudices people had cherished for a long time. These are never given up without a real struggle.

*Basic Values Associated with Monotheism*

*Man Is Sacred.* Among primitive people, for example, a man's worth was primarily, if not solely, measured by the physical strength and cunning he possessed. Only those who could outrun, outwit, or outfight the animal or the enemy were deserving of respect. This was the law for all nature. Even in more advanced pagan societies, it was still the quality of power, symbolized by wealth or aristocratic birth, which won for man position and status.

The Bible, representing the monotheistic view of life, broke with this power philosophy of nature. Its views, expressed in clear and definite terms, therefore, seemed very radical to the peoples of ancient times.

Let us take as our starting point the Torah's attitude regarding man. In the first chapters of Genesis, the Bible tells us in its own way that man, in and of himself, is something unique and special. He is not on the same level as other creatures of Nature. On the contrary, man, to use the words of the Torah . . . was created "in the image of God." That means, stated the Rabbis, that every person, no matter what his economic or social background may be, should consider himself, so to speak, a personal child of God who was put on earth in order to serve as "a copartner of the Holy One in fulfilling the purpose of creation."

Each of us, therefore, has his own special tasks to perform in this divine drama called life. Otherwise, why were we given a mind, a conscience, a soul? We may be members of the animal kingdom, but, the Bible tells us, we are by no means animals. "In four respects, man resembles the animals below," was the way the Talmud put it, "but in four other respects, he is like the heavenly creatures above. Like the animals, he eats and drinks, he multiplies, he fulfills his natural needs, and he dies. Yet like the ministering angels, he stands erect, he can speak, he uses his intellect and he can look forwards and upwards." Man has, of course, the right or "free will" to prefer the behavior of the animal, but he also has the unique potential of becoming "little less than the angels."

From this point of view, man is sacred. He is not a mere thing but a personality, not an object to be used, to be exploited or manipulated, but a dynamic creation — a human being with the right to be respected, to be loved, to be free. This Biblical idea is the basis of much of the current law and conduct in Western civilization.

For this very reason, Franklin Delano Roosevelt could unhesitatingly state that every human being had a rightful claim to the "Four Freedoms." The rise of such concepts as the dignity and worth of every person, the development of such practices as jury trial by one's peers, the passage of such laws as the Bill of Rights, all stem from the Jewish conception of man. But that we have not yet fully applied these Judaic ideals even in our democracy is all too evident in the crucial struggle for desegregation, in the dilemma of poverty amidst plenty, and in the unequal distribution of educational opportunities.

*Life Is Sacred.* It is true, of course, that even in the most primitive society one could not destroy a person's life and go unpunished. The prohibition against murder, however, usually extended only to members of the same family or tribe or nation. Outsiders were not so fortunate. But for the Hebrews, there could not be any outsiders with regard to murder. All people were part of the same human family, for all of them could claim a common ancestry. This fundamental principle was written into the God-given Constitution, the Torah.

"This is the book of the generations of man," records the Bible. "In the day that God created man, in the likeness of God made He him." There is no mention of the white man or the black man. God did not create the rich and not the poor, the educated and not the illiterate, the powerful and not the weak, the Jew and not the non-Jew. God created Man. "Thou Shalt Not Murder" applies to everyone. The blood-cells carry no special identification tags of color or creed, of national origin or social station.

This lesson of deep reverence for life was hammered into the consciousness of the Jewish people in a thousand different ways. They were taught that, with very few exceptions, every commandment of Judaism could be — and had to be — broken whenever a human life was at stake. The Jew, therefore, had the responsibility expressly formulated in law for the furtherance of his health and the welfare of his mind and body. He was not permitted to inflict unnecessary pain on himself; this was considered the way of the heathen. Capital punishment was frowned upon and made almost impossible to apply, while suicide, committed with forethought, was unforgivable.

Moreover, even the life of his mortal enemy was made the serious concern of the Jew. This lesson was deliberately inserted into the Passover Seder when Jews celebrated their victory over the ancient Egyptians. At the point in the Service when the ten plagues are recited, ten drops of wine are removed from each cup. A Jew's cup of joy and freedom could not be full when these blessings were obtained only at the high cost of human life.

How forcefully this teaching is brought out in the Rabbinic tale in which the Almighty scolds the singing angels who are rejoicing because the returning waters of the Red Sea are sweeping the mighty Egyptian chariots and their riders to their death! "The creation of My hands are drowning in the sea," exclaims the Lord, "and ye dare chant hosannahs."

Such sensitivity was further promoted by the establishment of humane laws even with regard to animals. According to classical Judaism, no animal life can be taken unless specifically required for food or clothing or some other useful purpose. In fact, Jews have their own particular form of slaughtering, called "Shehita," which provides for every possible kind of precaution to eliminate unnecessary pain.

In addition, a Jew is obligated to feed his animals or his pets before he sits down to eat. And the special benediction traditionally recited when a new article of clothing is first put on must be omitted if the article has been made of fur or leather. These required the taking of life.

The influence of such humane ideas on our modern society is evident in a number of areas. In every major community, the establishment and maintenance of a Humane Society is accepted as a civic responsibility. Proposals arising from time to time to legalize euthanasia or mercy-killing are vehemently resisted. (The world dare not ignore the grim abuse of such legislation in Nazi Germany.) Suicide, though seemingly a private matter, is outlawed in every civilized land. Capital punishment, moreover, increasingly is being eliminated in a number of the states of our country.

*Monotheism Means Living Ethically*

This was the kind of philosophy which our teachers and scholars through all ages accepted and applied as the logical conclusions of the Jewish belief in Monotheism. Therefore, we call it Ethical Monotheism.

*Action.* Judaism insists that it is not enough merely to *believe* in the Fatherhood of God and the Brotherhood of Man. That is not so difficult. We must also *act* and *live* with each other like brothers. That is so much harder to do. Moreover, Judaism teaches that we should try to be more than our brother's keeper. We should try to be our brother's brother.

This ideal of social responsibility is derived by our Rabbis from a verse in scriptures which reads, "For if ye will observe all these commandments which I command ye to do, to love the Lord, your God, to walk in all His ways and to cleave unto Him."

"How can one walk in God's ways?" they asked. By imitating His ways, was their answer. "Just as He is merciful, so be thou merciful. As He bestows loving kindness, so bestow thou loving kindness."

*Inner Conviction.* Actions must be the outer expression of inner convictions and must square with them. Indeed, by living more righteously we become more God-like. This is what is called "Imitatio Dei," or the imitation of God's ways. On the other hand, when belief and behavior continue not to square with each other, then that well known remark should be recalled: "What you do speaks so loudly, I cannot hear what you say."

*Monotheism Demands an Ethical Society*

The Torah addressed itself to the total community as well as the individual. All Jews, collectively, bear the responsibility not only for regulating ethical standards, but more important, for fostering the good society. "And ye shall be unto Me a Kingdom of Priests and a Holy Nation," was the divine demand at Sinai of the entire Jewish people. It is, therefore, a group obligation to guarantee equal justice for the citizen and the stranger alike. It is society's task to provide for the welfare of the needy and the care of the sick. It is every man's concern to safeguard the ethical use of natural and human resources.

*The Prophetic View of Ethical Living*

From this fertile seed of ethical Monotheism, there emerged in Israel a unique group of teachers, called Prophets. Without fear or compromise, these inspired leaders carried the struggle against tyranny, injustice, and human corruption of all kinds throughout the length and breadth of the then-known Mediterranean world. Often they fought alone, single-handedly, against tremendous odds, but they seldom wavered or retreated. For they were not representing themselves or any particular class or any special political philosophy or social ideology. They were the spokesmen for the "One God" who was the "Father of the fatherless" and the "Judge of the whole earth." "Thus saith the Lord," was their identifying watchword and the source of their incredible courage.

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*(Continued Next Week)*

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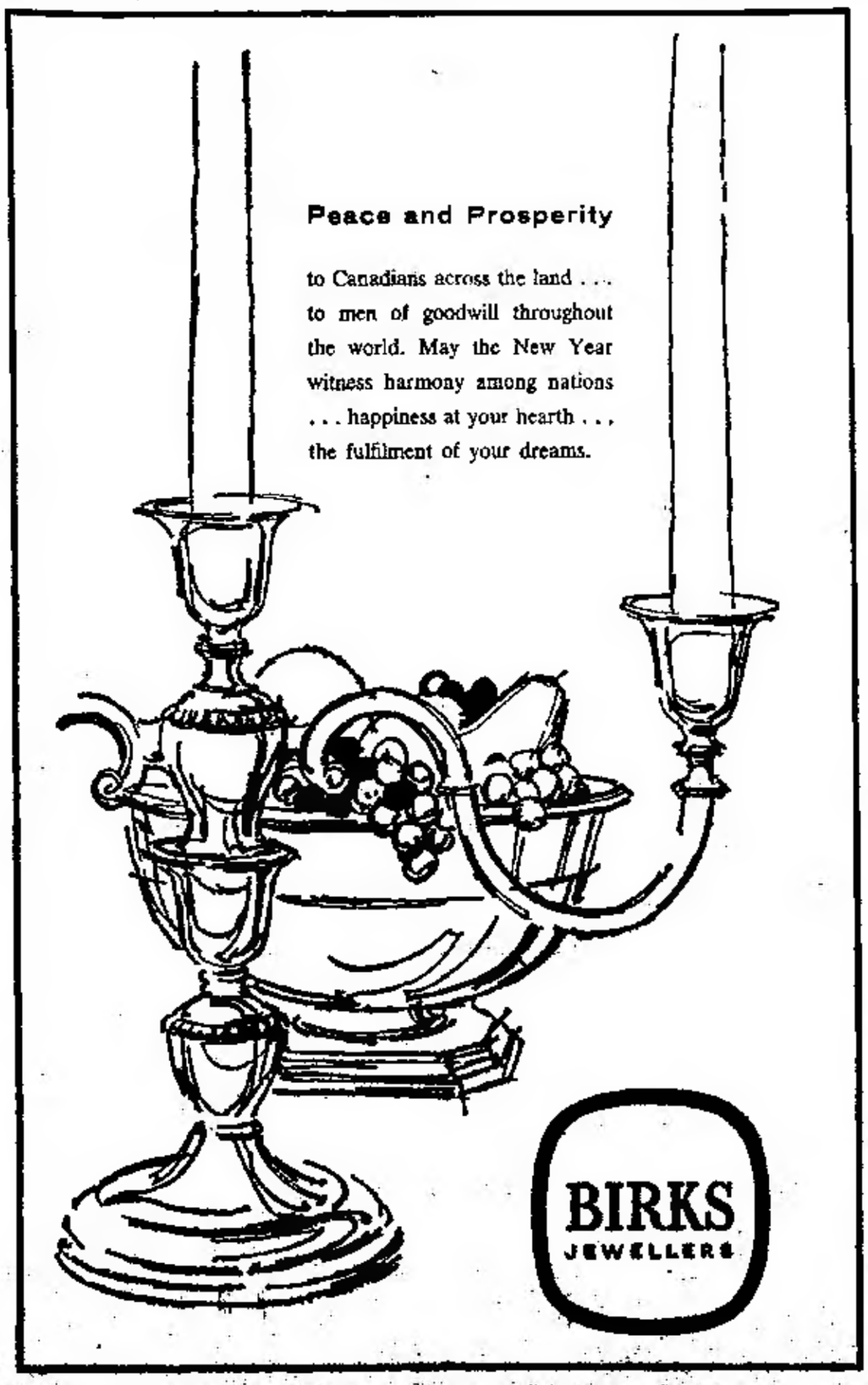
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to Canadians across the land . . . to men of goodwill throughout the world. May the New Year witness harmony among nations . . . happiness at your hearth . . . the fulfilment of your dreams.
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